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MORAL VALUES IN CONFLICT IN CARE

LONGITUDINAL HISTORICAL PERSPECTIVE

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DOCTORAL DISSERTATION

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ABSTRACT

The three studies in this dissertation address moral value conflicts in educational and care-providing institutions. Institutions were viewed as activity systems and conceptualized according to Engeström's developmental work research approach (DWR). Moral value conflicts were analyzed in terms of Kohlberg's cognitive-developmental theory of moral judgment and Wark and Krebs's typology of moral dilemmas. In addition, Schwartz's theory of universal value content and structure and Leyens's inhumanization theory of intergroup relations were used in the interpretations.

In Study 1, 18 social educator students reported real-life work-related problems they had encountered during their field work training period, before and after the intervention that consisted of lectures illustrating the use of DWR triangles (modeling) for the analysis of the workplace activity system. The reports were blind scored for Kohlberg's stage of justice reasoning and for the type of dilemma according to the Wark and Krebs taxonomy. Time 2 protocols displayed higher justice stages, and most of the changes were in line with the expectations derived from cognitive-developmental theory. Loyalty type dilemmas, associated in previous studies with more developed reasoning, tended to score higher than helping type dilemmas. The use of triangles in the reports increased from Time 1 to Time 2 but was not associated with individual advances in justice reasoning. While the goal of the intervention was not moral development, developmental progress could be attributed to the perspective taking component involved in the use of triangles, which emphasized identification of the tensions and contradictions within the activity system.

Study 2 focused on the moral dilemmas encountered by professionals working in elderly care. In this exploratory study fourteen professionals were asked to write an account of a problem situation they had faced. They also filled out the Schwartz PVQ42 value questionnaire and a short version of Rest's Defining Issues Test. An analysis of the accounts in terms of the Wark and Krebs taxonomy showed that many dilemmas produced by the participants involved several Wark & Krebs types, presumably owing to the hierarchical organizational context. The findings suggested that people who have reflected on moral dilemmas and obtain high scores on the post-conventional moral schema are more likely to choose social pressure and loyalty dilemmas for reporting whereas those who score high on the maintaining norms schema tend to report helping dilemmas. High regard for universalism and self-direction values manifested itself in a focus on the right to self-determination

of the elderly patients. The study also illustrated the difficult conditions faced by professionals who work with elderly people.

The aim of the historical Study 3 was to analyze the new educator training established for red orphan care in 1918 in Finland. It relied on developmental work research, Kohlberg's moral-ideological types A and B, and Leyens's infrahumanizational perspective. The study addressed the impact of the systemic causes: the moral grounds of German ecclesiasticity in Finland Inner Mission Society on (1) the legal procedure on establishing Educator profession and training institution; the Guardian institution of red orphans jurisdiction, related (2) parliamentary documents and decrees, as well as the Impact of German 1700-1800 Century History of Ideologies on (2) educator training, and on (3) training literature. The goal of the institution was to train the students to serve as surrogate mothers for c. 25 000 red orphans, whose biological mothers were infrahumanized as outgroup members and regarded as incapable of raising their children. This white ideology was illustrated by the moral ideology of the head of the educational institution whose nationalistic moral reasoning represented Kohlberg's type A heteronomous morality. As a contrast, another administrator of the Inner Mission Society showed type B autonomous universalistic morality in her diaries, in which she expressed empathy for the red outgroup members.

Keywords: activity theory, ethicality, care, elderly, moral values, moral dilemmas, social perspective, schemas

TIIVISTELMÄ

Väitöskirjatutkimuksen kolmen empiirisen osatutkimuksen tutkimuskohde on moraalien, oikeudenmukaisuuden ja eettisten ristiriitojen tutkiminen työelämän vuorovaikutussuhteissa suhteessa huolenpidon ammattilaisten omiin elämän arvoihin. Tutkimukset suoritettiin sosiaalikasvattajien lastensuojelun nuorisotyön avohoidon piirissä, sosionomien ja geronomien vanhustyössä valtion ja yksityisissä hoivakodeissa ja historiallisessa tapaustutkimuksessa kasvattajien (myöhemmin sosiaalikasvattajien) sotaorpojen orpokotien kasvatuksen tutkimuksena vuoden 1918 Suomessa. Tavoitteena ja kohteena ovat näin olleet lapset, nuoret ja yhä kasvava vanhusväestö sekä hoivakulttuurin inhimillisyyden ja oikeudenmukaisuuden ristiriidat ja kehitys maassamme.

Ensimmäisen osatutkimuksen aineisto kerättiin Helsingin Diakonissalaitoksen sosiaalialan oppilaitoksessa sosiaalikasvattajaopiskelijoiden piiristä kehittävän työntutkimuksen innoittamana koulutusinterventiona. Tutkimus suoritettiin opetuskokeiluna, joka koostui neljästä orientoivan opetuksen opetusjaksosta. Niissä opeteltiin käyttämään kehittävän työntutkimuksen kolmiomallia, jonka tarkoituksena oli orientoida käsittelemään omakohtaisia työn sisällön ongelmia osana lastensuojelutyön työyhteisön työnjakoa ja muita reunaehdoja. Tutkimukseen osallistui 18 sosiaalikasvattajaopiskelijaa. Aineisto, joka koostui työhön liittyvien dilemma-iden kuvauksista, tuotettiin 1/2 vuoden välein kahdella lastensuojelun avohuollon kenttätyöjaksolla. Omakohtaisia dilemma-iden ratkaisumalleja verrattiin toisiinsa ja käytettiin työn sisällön kehittämisen välineenä koulutusten jälkeen tapahtuvan palautteen muodossa. Lastensuojelulaitosta pidettiin tutkimuksessa toimintajärjestelmänä, jonka piirissä pienetkin vuorovaikutuksen ristiriidat vaikuttavat koko toimintajärjestelmään sen jollakin tasolla. Työhön liittyvät esseemuotoiset raportit pisteitettiin Kohlbergin oikeudenmukaisuustasolle. Lisäksi tutkittiin Warkin ja Krebsin typologiaa soveltaen aineistossa esiintyneet dilemmatyypit. Tarkastelu toi dilemmakuvauksissa esiin vuorovaikutuksen ristiriidan kohteena olleet vanhemmat työntekijät, myös muut tahot kuten perhe saatettiin mainita. Tulokseksi saatiin havainto, että koulutusintervention vaikutuksesta vastaajat käyttivät useammin ylempää moraalikehityksen oikeudenmukaisuusajattelua sekä toiminnanteorian käsitteellistä kolmiota työnsä mallintamisen ja vuorovaikutuksen kehittämisen välineenä.

Toisen tutkimuksen aineisto kerättiin kahdesta aikuiskoulutusoppilaitoksesta. Tutkimukseen valikoitui 14 vanhustyöntekijää, jotka kuvasivat henkilökohtaisen

vanhustyöhön liittyvän ongelman ja vastasivat moraalisia skeemoja kartoittavaan Restin DIT-testiin ja Schwartzin PVQ42 -arvomittariin. Tutkittavien raportoimat ongelmat sijoittuivat pääosin Warkin ja Krebsin typologian sosiaalinen paine ja lojaalisuus-luokkiin. Niissä tuli esiin ristipaine omien ja työyhteisön asettamien arvojen välillä sekä ristiriita organisaation vaatimusten ja vanhuksen itsemääräämisoikeuden toteutumisen välillä. Työntekijöiden arvot ja moraaliset ajattelumallit näkyivät myös kuvattujen ongelmatilanteiden sisällössä, sillä universalismia ja itseohjautuvuutta arvostavat kiinnittivät useammin huomiota vanhusten autonomian toteutumiseen. Niin ikään tulokset antoivat viitteitä siitä, että vallitsevaa moraalisten ongelmien luokittelujärjestelmää pitäisi tarkentaa, koska monia dilemmoja oli vaikeata luokitella yhteen dilemmatyyppiin.

Kolmas tutkimus käsitteli vuoden 1918 sisällissodan punaorpokysymyksen ratkaisua, jossa päätettiin sulauttaa punaisten lapset valkoiseen nationalistiseen kasvatusihanteeseen kasvattajakoulukunnan kasvattajien toimesta. Tapausta ja sen oikeudenmukaisuusajattelua tarkasteltiin toiminnanteorian, Kohlbergin moraaliteorian sekä Leyensin infrahumanisaatioteorian näkökulmasta. Historiallinen tapaustutkimus kohdistui kasvattajakoulutuksen opetusmateriaalin saksalaiseen aatehistorialliseen taustaan ja nationalistisen etiikan luonteen normatiiviseen tarkasteluun. Tarkastelun kohteena oli myös kaksi aikalaista: Sisälähetysseuran Kasvattajaopiston rehtori Ruusu Heinisen (1876-1962), joka valtion ja kirkon välisissä neuvotteluissa oli katsottu poliittisesti sitoutuneena valkoisena sopivaksi kouluttamaan sosiaalihallituksen ohjeen mukaan oikeaoppisia sijaisäitejä sisällissodan köyhille punaorvoille ja Sortavalan Diakonissalaitoksen sitoutumaton johtaja Jenny Ivalo (1854-1921). Heidän oikeudenmukaisuusajatteluun ja toimintaansa tutkittiin kirjallisiin dokumentteihin tukeutuen, Kohlbergin heteronomisen A- ja universalistisen B-tyypin avulla. Laajemmin valkoista Suomea koskien tutkimus toi esiin vuoden 1918 samantapaisen jyrkän moraalisen kahtiajaon, sotaorpolainsäädännössä, kasvatusfilosofiassa ja opetuskirjallisuudessa, joissa A- tyyppi ja valkoinen sisäryhmäajattelu oli hallitsevaa ja B-tyyppi ja toisenlaisen, omasta sisäryhmäajattelusta poikkeavan ajattelun hyväksyminen kovin harvinaista. Tuloksia havainnollistava historiallinen aineisto kertoo Suomen oloissa harvinaisesta lasten indoktrinaatiosta ja toisaalta siirtymästä oikeudenmukaisempaan ajatteluun 1918 jälkeen niin lainsäädännön kuin sen hallinnon alaisuudessa olevan koulutuksen osalta. Myöhemmät vuosikymmenet ovat osoittaneet, että oikeudenmukaisuusajattelu on muuttunut ratkaisevasti demokraattisempaan suuntaan, mutta lasten tasa-arvoon liittyvät kysymykset muodostavat edelleen jossakin määrin haasteen.

Avainsanat: moraalien kehitys, oikeudenmukaisuusajattelu, oman elämän moraalikonfliktit, roolinotto, kehittävä työntutkimus, arvo, arvoriistiriidat, skeemat

- - - *Respect for human dignity and counteracting the dangers of dehumanization are the common threats that run through the different areas of my work as a social scientist. The dehumanization of others by depriving them of identity and community—indeed by placing them in the category of ‘the other’—is at the heart of ... crimes of obedience; it is the danger inherent in nationalist ideology, it is an obstacle that must be overcome in an effort toward peacemaking and reconciliation between identity groups; ... in the way in which we as social scientists conduct our research and allow our findings to be used (Kelman 2001, 218).*

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LIST OF ORIGINAL PUBLICATIONS

- I Wardi, Eva E., & Helkama, K. (2015) Activity Systems and Moral Reasoning: An Intervention Study. *Scandinavian Journal of Educational Research* Volume 59, No 4 August 2015 (413-423).
- II Wardi, Eva E (2018) Moral Values in Conflict in Elderly Care. In K. Helkama (Ed.), *Values, Knowledge and Morality*. Publication of the Faculty of Social Sciences Social Psychology University of Helsinki no: 98 (98-115).
- III Wardi, Eva E (2011) Nationalismin etiikka Suomessa. Punaorpojen kasvattajien valkoisen normin saksalaiset aatehistorialliset juuret 1918. *Työväentutkimus Vuosikirja 2011*. (31-43).

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1 INTRODUCTION

The studies reported in this thesis were inspired by the cultural-historical activity theory (Leontiev, 1981) and its further development the Developmental Work Research Approach. (DWR; Engeström 1987, 2005, 2016, 2020) *Cultural Historical Activity Theory is there to guide to understanding how individual actions and the working process relate the subject and the object of the work to the change of work in organizations.* (Engeström 2000b)

This activity-theoretical approach was complemented with value (Schwartz, 1992) and moral (Kohlberg 1984) theories. The overall aim of the study has been to attempt to contribute to the DWR approach by modelling ethical value and moral dilemmas that professionals face at work.

The main graphic applied in educational/work context is derived from *the general structure of human activity system* (Engeström, 1987, 256) featured in the following Figure 1.

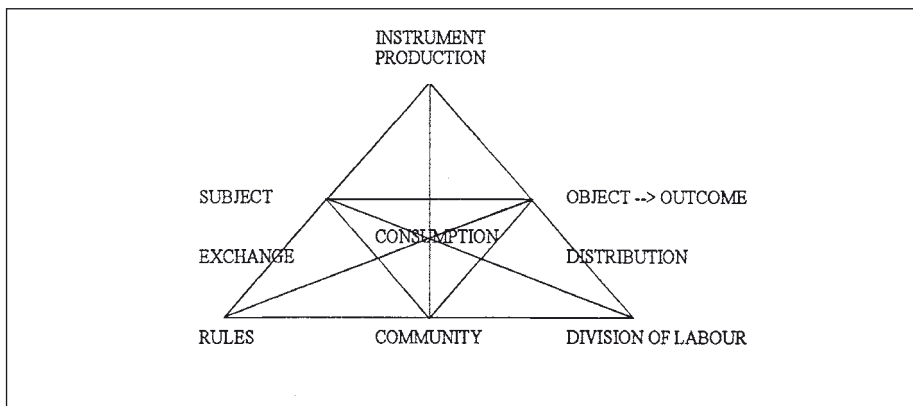


Figure 1. The General Structure of Human Activity System (Engeström, 1987, 256).

In activity theoretical terms: - - - the three central aspects of the activity in the general structure of activity are production, distribution and exchange (Kerosuo 2001, 31 Engeström 2005, 78). Human activity is also regarded: - - - as production within distribution and the exchange of communication and the reproductions of individuals within contexts of interaction. The model makes it possible to analyze

a network constituted by an activity system in relation to other activity systems (Engeström 1987, 256; 2005, 63). Current activity theory deals with the study of multi activity-system constellations between different expertises among others in medicine, considering a shift in traditional objects of medical work (see Engeström 2020).

In the last decades the concept of activity systems in activity theory has been combined with other theoretical frameworks in an attempt to relate different approaches and theories with different goals and interests together to broader theoretical and conceptual discourse (Silvonon 2010, 37-59).

Recent social psychological research in professional development and ethics has addressed moral value conflicts and dilemmas in different domains and expertise (e.g., Myyry, Juujärvi & Pesso 2010; Wardi & Helkama 2015). The three studies in this thesis address moral value conflicts in care providing institutions. The study approaches value conflicts from a historical (longitudinal) exploratory perspective. One of the groups in focus, social educators- previously educators for red orphan care - has been studied historically.

Care institutions are regarded as activity systems *from a moral perspective. Similar issues are examined in all three studies on Child Care Institution, Elderly Care Institution in the context of wider Care Industry activity system and in the historical Red Orphan Care System in 1918.*

The central difference between moral theories (Kohlberg, Rest, Schwartz) and activity theory emerges on the criteria of origins of values, universalism and historicity, e.g. Habermas (1996).

Study 1 introduces DWR - inspired educational intervention for social educator schooling in open ward institutions for youth. The goal of the intervention was not moral development but it was possible to test whether the method had an impact on the developmental level of moral (justice) judgments. It was assumed that the social perspective taking component of the teaching, which emphasized identification of the tensions and contradictions within the activity system, may have been responsible for developmental advances.

Study 2 notes that severe ethical issues disclosed in elderly care in Finland in recent years have increased urgency to consider ethical dilemmas in the professional ethics of the field. The Elderly Care Study 2 focused on moral and value conflicts that those who work with elderly people care spontaneously report at work. These problems were classified into dilemma types (Wark & Krebs, 1996) which were related to moral

schemas (Rest, Narvaez, Bebeau & Thoma, 1999). In order to relate moral schemas to values, value priorities (Schwartz, 1992) of the participants were also measured.

Study 3 addresses one exceptional phenomenon in care history; red orphan care. The history of the Finnish Civil War during the Suomi-100 festive year 2018 inspired discussion of severe ethical and justice issues (Hentilä, 2018, Kekkonen, 2017). In general historical interest in the red orphan question and related white guardian institutions policy has been limited. (Väyrynen, Eloranta, Engman, Heiska, 2006). Kohlberg's A and B types of moral reasoning were applied to an examination of the dominant moral ideology in 1918. In addition to the focus on morality in Study 3, in this summary the red orphan care institution is also briefly analyzed as an activity system to specify the training institution of red orphan educators, The Educational College of the Inner Mission Society of the Evangelical Lutheran Church of Finland, which is viewed as an activity system. The focus has been on *what kind of values and moral reasoning were used and were in conflict* in 1918, studied in the light of two professionals' written judgments, and training literature in educator college curriculum.

2 LITERATURE REVIEW

2.1 SHALOM SCHWARTZ'S VALUE THEORY

As this study initially started from Developmental Work Approach (DWR), it was soon noticed that DWR as such did not provide sufficient methodological means to deal with moral values and justice reasoning. Therefore it was completed with social psychological approaches. The first theory applied in the study is Shalom. H. Schwartz's Value theory (1992), with its concept of the inclusiveness of the moral universe.

The value theory defines values in terms of six main features: - - - (1) *Values are beliefs linked inseparably to affects*. When values are activated, they become infused with feeling - - -. (2) *Values refer to desirable goals* that motivate action. People for whom social order, justice, and helpfulness are important values are motivated to pursue these goals. (3) *Values transcend specific actions* and situations. Obedience and honesty, for example are values that may be relevant at work, in school, in family - - -. (4) *Values serve as standards or criteria*. Values guide selections of actions, policies, - - -People decide what is good or bad, justified or illegitimate worth for doing or avoiding, - - based on possible consequences for their cherished values- - -. (5) *Values are ordered by relative importance*. People's values form an *ordered system of priorities* - - - for instance do they attribute more importance to freedom, equality- - -. This hierarchical feature also distinguishes values from norms and attitudes. (6) *The relative importance of values guides action*. Any attitude of behavior typically has implications to more than one value (Schwartz 1992, 1996).

In Schwartz model of 10 value types (Schwartz, S.H. 1992) different types serve different goals: individual and collective. Ultimately the definitions of the 10 values of Schwartz's value theory (Schwartz, 1992) are based on motivational types and items that measure them. (Schwartz, 2016, 65) These ten universal values are shown in the following list (1992, 5-11).

Table 1. Ten Values and their Content

Value	Content
Power	Societal prestige and controlling others
Achievement	Personal success and competence according to social norms
Hedonism	Pleasure and satisfaction of personal needs
Stimulation	Excitement, novelty and challenge in life
Self-direction	Independent action and thought, making one's own choices
Universalism	Understanding, tolerance and protection for the welfare of all people and for nature
Benevolence	Protection the welfare of close others in everyday interaction
Tradition	Respect, commitment and acceptance of the customs and ideas that one's culture or religion impose on the individual
Conformity	Restraint of actions, inclinations and impulses likely to upset or harm others, or violate social expectations or norms
Security	Safety, harmony and the stability of society of relationships and of self

Schwartz's theory is presented by a two dimensional graphics "The circular motivational continuum of ten values" (Schwartz 1992; 2016, 68) that illustrates the structure of relations among partially conflicted values. The structure is constructed by a two dimensional continuum organized along the circular structure by two main dimensions, self-transcendence vs self-enhancement and openness to change vs conservation. The following circular motivational structure portrays the structure of relations among values, so that values close to one another on the circle are likely to be compatible, while those on the opposite sides of the circle are in conflict. - - Substantial evidence supports dividing the motivational circle into ten values, shown in the following Figure 2. (Schwartz 2016, 67).

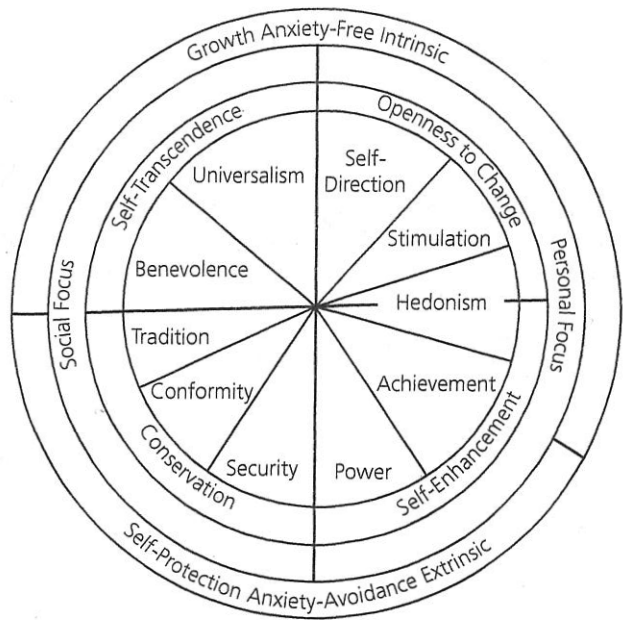


Table 2. (From Schwartz 2016, 68)

The ten values organized into opposing positions, define the competing values in the following manner: - - - The Openness to change (Self-direction, Stimulation) values vs Conservation values: (Conformity, Tradition, Security), The Self-transcendence values: (Universalism, Benevolence) vs Self-Enhancement values (Achievement, Power) The additional criteria that organize the values in terms of social focus on the left of the circle (Schwartz 2016, 68) refer to how value commitments motivate social relations. The mechanism enables prediction of behavior and attitudes, as Schwartz notes: - - - the values on one side of the circle motivate a behavior or attitude values on the other side of the circle oppose it (Ibid. 72).

- - - Once the theory specifies the value type with which outside variables has its most positive (or least negative) association and its least positive (or most negative) association, the order of value structure enables us to fill in the expected pattern of associations with all value types - - - (Schwartz, 1992, 54). - - - The logic of the organization of the value structure means that predicted associations between value priorities and any outside variable can be represented graphically with a *sinusoid curve*. The sinusoid curve is a hypothetical construct that demonstrates related value systems as integrated structures of motivational types and their correlations with the other value types and outside variable. Schwartz et al. (2012) have recently suggested a new refined theory providing 19 basic individual values.

2.1.1 Moral Values

Philosophers and social scientists have considered morality as concerned with actions that influence the welfare of others directly or indirectly (Schwartz 2007, 712). As these ten values are either serving individual or collective interests, a vital question has been which ones of the ten Schwartz's values people view as "moral values". This was examined in Schwartz's empirical study.

According to Schwartz (2007, 712-713) five basic values were considered moral: benevolence, universalism, conformism, security, and tradition promote or protect positive relations of self to others. The remaining five values which promote or express self-interest either without or with regard to others (self-direction, stimulation, hedonism) or in competition with them (power or achievement) were not considered as moral values.

According to Schwartz's theory (1992) universalism values apply primarily to all humankind and to the natural environment, while benevolence value is considered primarily serving the interests of those who are close to us.

Among universalism values four items most clearly refer to the welfare of others beyond those who are close ones: equality (equal opportunity for all), social justice (correcting injustice, care for the weak), broadmindedness (tolerance of different ideas and beliefs) and a world at peace (Schwartz 2007, 713).

Helkama (2004, 2009b) looks at moral values from the perspective of an ultimately Schwartz based functional system approach that considers morality as having three basic functions: preventing bad things, promoting good things, and solving conflicts. (2004, 133, 143) - - - The relations between moral functions could also change with social change (Ibid. 134). According to Helkama these three functions correspond to Schwartz's (1992) values: conformity (self-discipline), benevolence, and universalism (justice).- - - In the research on morality it is commonly found that moral judgments and principles, benevolence and universalism are both rooted in sympathy and human rights in universalism. (Helkama 2011, 144)

The Finnish studies suggest that moral values could be defined also in terms of their relations to other moral variables such as guilt and shame (Silfver, Helkama, Lönnqvist & Verkasalo 2008). The Finnish studies show that guilt is associated with three moral values: universalism, benevolence and conformity.

The conclusions of the mentioned studies are consistent with Schwartz's definitions of moral values: the idea that benevolence, universalism and conformity are the primary moral values.

2.1.2 Inclusiveness of the Moral Universe

Schwartz (2007, 726) defines *moral inclusiveness* as a societal-level variable, which characterizes the meaning of universalism values. The score of moral inclusiveness was calculated by examining to what extent four universalism values items, social justice, broadmindedness, equality, and a world at peace formed a distinct region of their own, separate from the regions of benevolence and other moral values (Ibid. 716).

Schwartz related the scores of the inclusiveness of moral universe across 66 societies to his measures of cultural egalitarianism and embeddedness as well as to the Freedom House index of democratization. Stepwise regression analyses showed that level of democratization was the essential correlate. Next, using national samples from 21 countries he assessed how the societal level of moral inclusiveness influences relations between individuals' universalism values and their perceptions of immigration, opposition to immigrants from different racial and ethnic groups, and participation that benefit the wider society. As the correlations of universalism values with those variables were higher in societies with higher moral inclusiveness scores, the meaning of universalism values seems to be more universalistic in some societies than in others.

Schwartz notes that: "for some people in all societies equality and justice apply only to their in- group. These people constitute a larger proportion of the population in societies low in moral inclusiveness." (Ibid. 726)

Moral inclusiveness is not entirely stable over time. A look at Schwartz's (2007, 717) Table 1 shows that in many countries where values have been measured many times, the moral inclusiveness score is a decimal (for instance, Finland 3.25 (four measurements), Israel 3.5 (four measurements), which suggests that Finland has got the score 3 three times and Israel two times). Helkama (2009) reports a moral inclusiveness score as low as 2 for a representative sample of Pyhtää people in 1993, during a deep economic recession. Pyhtää is many respects (in terms of the structure of economy, level of education, support for political parties) near the national average. Thus, it seems plausible to argue that moral inclusiveness in a country could fluctuate a great deal as a function of abrupt economic and political changes. The Finnish Civil War in 1918 is a possible example.

That is why the Finnish moral values in 1918 reflected strong conformity among the white nationalist ingroup. In Finland strong *conformism* in social system in 1918 was used to justify values that favoured the nationalistic ingroup only, excluding those with politically incorrect attitudes to the outgroup, the reds. This collective and hierarchical era with little or no democracy occurred when Finland was religiously homogenous with dominance of Christian values, political status quo restraining effectively actions against ingroup solidarity. This comparison fashions conformity as a moral value that predicts justice orientation differently in two different societal and cultural circumstances.

2.2 Lawrence Kohlberg's Developmental Theory of Moral Judgment And Moral Types A & B

The second theory applied in the study is Lawrence Kohlberg's (1927-1987) Developmental Theory of Moral Judgment. It has provided a tool to measure justice reasoning associated with work - related moral dilemmas in conflict and complementing the DWR approach.

Kohlberg's Stage Theory criteria are described in the following:^(A)

^(A) Kohlberg's stage theory. (Kohlberg 1984; 174-176) - - - Stage 0; the Stage of Egocentric Judgment followed by **I Preconventional level**. At this level the child is responsive to cultural rules and labels of good and bad, right and wrong. The preconventional level has two stages: **stage 1** representing the punishment and obedience orientation and **stage 2** representing the instrumental, relativist orientation where right action consists of what instrumentally satisfies one's own needs and occasionally the needs of others. Reciprocity appears when 'I do you a favor and you do me a favor'. Followed by **II Conventional level**. At this level the individual perceives the maintenance of the expectations of his/her family, group or nation considered as valuable in its own right regardless of immediate or obvious consequences. This level has two stages: **stage 3** representing the interpersonal concordance orientation where good behaviour is what pleases or helps others and is approved by them. One earns approval by being 'nice', and **stage 4** representing the orientation when individual is oriented toward authority and the maintenance of social rules. Right behaviour consists in doing one's duty. **III Post-conventional level, Autonomous or Principled level**. The level has two stages: **stage 5** representing the social-contract, legalistic orientation when the individual makes an effort to define moral values and principles that have validity apart from the authority, group or persons, holding them a part of individual identification with the group. At this stage the right action tends to be defined in terms of general individual right agreed by the whole society, and **stage 6 the universal, ethical principle orientation** with reciprocity in reasoning governed by justice orientation above laws and orders - - -.

Kohlberg's Moral Types A & B

Kohlberg's theory of moral judgment development in Colby & Kohlberg (1987) involves in addition to moral judgment stage scoring also a coding scheme for moral types, which have been applied in the present study. Moral types, earlier called substages, are redefinitions of former stages in the following manner: redefined stage 2 includes some ideas of formerly coded at Stage 3 and redefined Stage 4 includes some ideas of formerly coded at Stage 5. Stage 6 is no longer defined (Colby & Kohlberg 1987, 910). The analysis was done at the across-stage level between Heteronomous A type represents orientation to rules and authority in terms of unilateral respect, and the autonomous B type, orientation to fairness, equality and reciprocity in terms of mutual respect. Type B reflects hence universalism towards the same moral dilemma as type A reflects heteronomous reasoning. The historical study addresses moral inclusiveness in Finland in 1918, representing *a normative, narrow moral inclusiveness* in 1918 moral judgments measured with Kohlbergs types A and B.

Kohlberg's Main Postulates

The first of Kohlberg's main postulates to mention is (1) the hypothesis of stage sequentiality and reversible structures (Kohlberg 1989, 286). - - - Reversibility is constructed from the concepts of reciprocity and equality which develop through a maturing socio-moral perspective towards the full reversibility stages meaning that moral judgment gradually grows reversible (see Hersh 1983, 28-29). The stages form an invariant sequence. Under all conditions except extreme trauma, movement is always forward, never backward. Individuals never skip stages, and movement is always to the next stage up. Stages are 'hierarchical integrations' ... Thinking at a higher stage includes or comprehends within it lower stage thinking" (Kohlberg & Hersh 1977, 54).

According to this postulate: - - - to Kohlberg progress through the stages is the end of moral development on the post-conventional level at stage 6, according to the claim that new more developed stages transform the earlier ones leading to high structural consistency within the individual when people develop" (Ibid.).

The second to mention is (2) structuralism while development of the socio-moral perspective gradually leads to a more comprehensive understanding of rational moral reasoning and finally to ideals that guide the creation of cooperative societies reflecting more and more advanced socio-moral perspective-taking and ability to role-taking. These views have invoked criticism, which has promoted theory development along the Gilligan-Skoe's line (1982), arguing that the "ethic of care"

has its own developmental trajectory. Rest & al. (1979, 1994, 1999) have constructed a Neo-Kohlbergian theory.

2.2.1 Criticism of Kohlberg's Theory *Wark & Krebs Taxonomy of Moral Dilemmas*

Kohlberg's theory has in recent decades been critically methodologically evaluated by Gillian Wark and Dennis L. Krebs (Wark & Krebs 1996, 1997). The criticism has been further developed by Krebs and Kathy Denton (2005, 2006). Wark and Krebs' (1996, 1997) classification of real-life moral dilemmas and their findings on situational variation in moral judgment stages are relevant to this study. Wark and Krebs investigated the effects of gender and the type of moral dilemma on moral maturity by using Kohlberg's test of moral judgment and found inconsistencies between stage of moral judgment on Kohlberg's measure and stage of moral judgment on real-life moral dilemmas. They also found that different types of moral dilemma evoke different forms of moral judgment (Wark & Krebs, 1996, 221).

Wark and Krebs (1996, 227) drew the conclusion that their data does not support Kohlberg's primary assumption, according to which - - - moral judgment stems primarily from within-person structures of the whole or moral orientations and therefore is consistent within people across moral dilemmas. They emphasize interaction between personal and situational factors considering that moral judgment is to a greater extent a product of "an interaction between within-person factors (e.g. stage-structures) and situational factors (e.g. type of moral dilemma)" than Kohlberg thought. (ibid., 229) Wark and Krebs wondered if Kohlberg's model as it now is may have led theorists to a limited, invalid model of how people actually make moral decisions in their everyday lives.

Wark and Krebs developed their own model (1997). They consider that it accounts for all forms of real-life moral reasoning, not only justice oriented reasoning but prosocial or care oriented moral reasoning. They calculated stage scores on the real-life dilemmas by matching them structurally with the criterion judgments in Colby and Kohlberg's (1987) manual. Wark & Krebs model for classification of real-life dilemmas is presented in the following:

I. Philosophical. Abstract, philosophical dilemmas that do not directly involve the participant, but that have been discussed or debated by participants in their everyday lives. (All impersonal): Abortion, international conflict, euthanasia, capital punishment, environmentalism, social injustice, women's inequality, legalization of drugs, animal rights, censorship.

II. Antisocial Dilemmas

Iia. Reacting to Transgression

A decision must be made about how to react what to do about a transgression, injustice, crime, violation of rules that has occurred. The participant is involved.

Iib. Reacting to Temptation

The participant is faced with temptation to meet his or her needs, fulfill his or her desires, acquire resources, advance his or her gain by behaving dishonestly, immorally, unfairly, ungratefully. The victim is a significant other.

III. Social Pressure to Violate One's Values or Identity

The participant feels pressured, either implicitly or explicitly, by another person or group or group to engage in identity-inconsistent behaviors that violate his or her values. The participant is pressured by significant others.

IV. Prosocial Dilemmas

IVa. Reacting to Conflicting Demands

The participant is faced with two or more people making inconsistent demands on him or her, often with implications for their friendship, and must decide whom to help or whose expectations to fulfill.

IVb. Reacting to the Needs of Others

A person feels conflicted about whether or not he or she is responsible for engaging in some proactive behavior on another's behalf and what his or her duties or responsibilities are toward the person in question" (Source: Wark & Krebs 1996, 224).

The main finding from the Wark and Krebs (1996, 1997) studies was that antisocial dilemmas had lower scores than prosocial ones on Kohlberg's developmental scale. Drawing on the findings by Ikonen-Varila (1994) and Juujärvi (2003, 2005), Helkama (2004) and Myyry and Helkama (2007) revised the taxonomy in terms

of the degree of socio-cognitive conflict (Doise & Mugny, 1984). They ended up with a three-level reclassification : low (temptation), moderate (transgression, needs of others), and high (social pressure, conflicting demands) socio-cognitive conflict. Sociomoral perspective-taking opportunities are, according to Kohlbergian theory, a stimulating factor in socio-moral development. A possible reason why socio-cognitive conflicts are associated with more advanced reasoning could be that they give rise social perspective-taking (Myyry & Helkama 2007, 249).

The Wark & Krebs (1996, 1997) taxonomy of moral dilemmas has in recent years been used in research on care professions and linked to professional and moral development (Juujärvi, Myyry & Pessa, 2010). Reviews of existing research, for instance by Krebs, Denton & Wark (1997) and Helkama (2009a) show that one open question in this research tradition is whether those who score higher on developmental measures of moral judgment are more likely to choose more cognitively demanding (and accordingly more difficult) personal everyday moral problems to report.

2.2.2 Krebs & Denton's Pragmatic Theory of Real-Life Morality

According to Kohlberg's model of moral development people possess one or two structures of moral reasoning from which they derive their moral decisions. The higher their stage of moral development, the more morally mature their moral decisions. Krebs and Denton (2005, 645) oppose this claim: "in contrast we view people as possessing many moral decision-making structures, and we define moral maturity in terms of the proclivity to prescribe the type of behavior that most effectively upholds the system of cooperation guiding the social relations in question, which entails prescribing the most effective solutions to conflicts of interest that arise".

Krebs and Denton (2005, 629) argue that people make moral judgments to engage in moral behaviors *to include themselves and others to uphold systems of co-operative exchange* that help them achieve theory goals and advance theory interests. They say that Kohlberg's model *lacks an explanation* for why people make moral judgments or why they engage in moral behaviors.

In real life, people make moral decisions about themselves and others that matter. - - - The higher their stage of moral development, the better able they are to make moral decisions that accommodate and balance the perspectives of others in an impartial way. - - (Krebs & Denton 2005, 631).

As Krebs and Denton emphasize, whereas Kohlberg focused on changes in the capacity to make high-stage moral judgments, they focus on the effects of people's goals on the types of moral judgment they actually make in their everyday lives.

2.2.3 Habermas' Criticism

Kohlberg's developmental structuralism has been criticized also for the claim that postconventional level justice orientation automatically results in equally advanced moral behavior by Jürgen Habermas in *Zur Rekonstruktion des Historischen Materialismus* (1976, 154).

Habermas criticizes Kohlberg for idealism and overhistoricism. Habermas' criticism is directed towards Kohlberg's universalism and the 6th justice stage (conscience orientation, the level of universal and ethical principles) of his stage theory, which, according to Habermas, lacks practical discourse, providing an ideal 'monolog' stage instead of a real practical orientation (Habermas 1976, 84-86).

Habermas notes that the practical and the ideal are not differentiated in Kohlberg's stage 6, thus: - - - justifies the existing norm with a normative outcome instead of an expanding common awareness toward discursive problem-solving. The universal criteria of Kohlberg's structuralism in stage theory is regarded as ideal in regards to moral judgment development in real-life justice reasoning that reflects normative morality (Habermas 1976, 84-85). From an activity theoretical perspective, in philosophical terms, Habermas was criticizing the lack of cultural mediation and subject-object relations. Neo-Kohlbergians (Rest & al 1976) address their criticism towards stage 6 which have not been empirically discovered.

Kohlberg's stage theory and testing criteria are developed further by neo-Kohlbergian Rest et al's DIT, in terms of how moral judgments assessed through individual's self-reflection and its preferences, vary in terms of schemas, reflecting social perspective widening.

2.2.4 Rest's Defining Issues Test (DIT) as a Method of Moral Schema Assessment

The third theory applied in the study is James Rest's neo-Kohlbergian approach to morality. Rest's criticism of Kohlberg and his neo-Kohlbergian approach have reformulated Kohlberg's structures of moral reasoning to schemas instead of stages and questioned Kohlberg's notion of structural wholeness.

Rest et al.'s reform has provided a complementing tool for defining shifts in moral judgments by (1) personal interest (PIS), (2) Maintaining norms (MNS) and (3) postconventional (PCS) schemas, which reflect societal perspective widening. Schemas provide a systemic perspective on conflicting values and dilemmas.

Rest's extension to Kohlberg's testing of moral judgment development, the DIT is a multiple-choice test that provides the respondent with a dilemma, and 12 items representing different stages of Kohlberg's theory. - - - The subject is asked to read each one and indicate on a 5-point rating scale how important each issue-statement is in making a decision about what ought to be done in the dilemma. The subject is then asked to rank the four most important items.

Rest et al. suggest that moral judgment development is better defined by the concept of schemas instead of stages. The DIT data enables regarding of shifting distribution of moral schemas: - The Post-conventional - score; P-score, or PCS, the most frequently used index, is based on the relative importance that a respondent gives to items representing post-conventional moral reasoning when ranking items. Next to be calculated are the PIS personal interest score (representing stages 2 and 3 items) and MNS maintaining norms (representing stage 4 items on the ranking variables). The P-score (principled moral reasoning) is most often calculated. Rest & al. (1999, 152) state that the DIT is designed to measure how concepts of justice influence the process of moral judgment.

Rest considers that DIT testing is able to predict real-life moral behavior and to further study moral actions applied in different professions (Rest & al. 1999, 61). The main neo-Kohlbergian instrument to assess moral schemas meets the following seven criteria in measuring moral judgment:

1. Differentiation of various age/education groups. Studies of large composite samples (thousands of subjects) show that 30-50% of the variance of DIT scores is attributable to level of education in samples ranging from junior high education to PhDs.
2. Longitudinal gains.
3. DIT scores are significantly related to cognitive capacity measure of moral comprehension ($r=0.60s$), to recall and reconstruction of postconventional moral arguments.
4. DIT scores are sensitive to moral education interventions.

5. DIT scores are significantly linked to many prosocial behaviours and to desired professional decision making.
6. DIT scores are significantly linked to political attitudes and political choices.
7. Reliability is adequate in retesting (Rest, Narvaez, Thoma & Bebeau, 2000, 390-391).

Rest and Narvaez (1994) have studied shifts moral schemas in various professional and occupational groups. Rest notes that the neo-Kohlbergian approach describes development as "shifting distributions of schemas, the higher stages gaining in the use whereas the lower stages diminish." (Ibid.57) Rest notes that schemas make it possible to describe the developmental aspect of moral judgment.

In their recent review of studies in adulthood, Juujärvi & Helkama (2020) summarize the findings by stating that moral development means shifting from lower to more complex conceptions of social co-operation, while lower concepts as well remain available to the individual. They have specifically paid attention to the shift to postconventional schema that social progress, upbringing and education should support. However, the attainment of the postconventional schema seems to require qualified higher education or heightened social responsibilities in adult life. These findings also emphasize the increase of importance of universalism values with age. The relationship between communal (working for others) and agentic (achievement) motives changes toward mid-adulthood, so that communal motives become stronger, and agentic ones weaker even among ordinary people. It appears that towards older age individuals: - - - end up seeking moral truth and balancing the perspectives of all those involved in a situation reflecting the increased capacity to reflect care and justice and complex issues of right and wrong in everyday life.

2.3 Leyens' s Infrahumanization Theory and Subjective Essentialism

Jacques-Philippe Leyens's (1942-2017) infrahumanization theory provides a complementing tool for addressing issues that are not dealt with in the other approaches used in this study. In the activity system depicted by Engeström's (1987) triangle, a subject is a member of a community, in other words, belongs to a social category (e.g., juvenile home apprentice, head of an educational institute). Division of labor means that other members of the community belong to different

categories, e.g., as superiors, social workers, nurses, apprentices. The educational and caring activities, which are the focus of the present studies, have human beings as their “objects”, and these human beings are categorized as inmates of a juvenile home, elderly people or red orphans, for instance. Categorization leads to ingroup – outgroup constellations that may vary in terms of sharpness. At one end, all members of an institution, or community, may be felt to be part of the same large ingroup despite different occupational or other categories they belong to, at the other end, members of some categories are excluded to the extent that they are not felt to entirely human. In the former case, the moral universe is inclusive, and universalism values are applied to all members of the institution, irrespective of their position (client, subordinate, superior). In the latter case, the moral universe is narrow, and we are likely to find the phenomenon of *infrahumanization*, described by Leyens and his coworkers.

Leyens suggests that people tend to reserve the human essence for their own ingroup and secondary emotions to *infrahumanize* outgroup members. In these terms Leyens et al. have shown that some emotions are considered common to humans and animals (e.g. pain, pleasure, fear, surprise), while others are perceived as unique to human beings (e.g. love, disillusion, admiration, guilt) (Leyens et al. 2006, 169). Leyens et al.’s (2000, 2001, 2003a) theory has advanced understanding of how people *infra-humanize* outgroup members in the context of observed group membership.

The differential familiarity with ingroup and the outgroup cannot though axiomatically explain *infra-humanization* but according to Leyens’ findings subjective essentialism and ingroup identification may mediate the effects of *infra-humanization*. Hence the connection is made between nationalism and *infra-humanization*. (Leyens 2003a, 704)

This social categorization aims to determine the underlying features that groups share and how groups differ from each other. Essentialist theories refer to the essentialist perception of social categories and differentiate it from two closely related concepts: “entitativity and natural kind-ness” (see Leyens et al., 2006, 25). The concept of entitativity refers to criteria by which a group is defined as a ‘coherent unit’ and the concept of natural kind-ness in turn refers to the underlying essence of an object in contrast to those with artificial nature (see Leyens et al. 2006, 26-27).

2.3.1 Nationalism

In the Taifel lecture (2003a) Leyens goes beyond the ordinary social categories relating *infra-humanization* to nationalism. He claims with his colleagues that: “We

believe that infrahumanization and nationalism are the two sides of the same coin. This is to say that ‘they need each other’”. Leyens notes that: - - - infra-humanization is always implicit (except in extreme cases), and nationalism is explicit. Nationalism is probably explicit because of a supportive norm (Leyens et al., 2003a, 713). Leyens regards the norm as common, for instance when addressing immigrant issues. - - - If a norm supporting nationalism exists, it can easily spread because of ...a pluralistic ignorance (Leyens 2003a, 713).

Leyens notes how much “infra-humanizers and nationalists pretend to intergrade ‘similar’ people, that is persons who have to adapt to required standards to be part of the nation of real human beings.” (Leyens, 2003a, 713). This is to say that for nationalism to occur there has to be a common understanding of underlying features that characterize specifically the nation in question and make its members real human beings in contrast to those individuals that do not, according to the criteria defined by nationalists, share the same features being therefore judged to belong to the outgroup.

In Leyens’ terms patriotism is not far from nationalism. (Leyens 2003a, 714). Leyens describes the phenomenon: - - - At the beginning people are patriotic, that is proud of their ingroup, and they are unaware of their infrahumanizing tendencies. However when they notice that others do not respect their more refined emotions, are even indifferent to them, it is likely that they will be more nationalistic, that is not only proud of their ingroup but also demeaning towards the non - respectful outgroup (Leyens & al., 2009, 162).

Recent infrahumanizational research has dealt with infrahumanization of individuals with Down Syndrome (Betancor Rodriguez & al. 2016). The findings indicated that the respondents associated secondary emotions with the faces without Down Syndrome far more quickly than with individuals with Down syndrome. These findings confirm the existence of infrahumanization bias and the effect of visibility of the stigma in this type of prejudice. This finding represents a classical infrahumanization phenomenon in Leyens’ (2003a, 703) words which occurs outside people’s awareness. In recent years the research has also addressed the role of the context in the case of the 9/11 terrorist attack. (Rodriguez-Perez & al., 2012)

2.4. ACTIVITY THEORY AND ACTIVITY SYSTEMS

Cultural-historical Activity Theory (CHAT) founded by Vygotsky, Leontjev and Luria and Developmental Work Research (DWR) have inspired this social psychological

study. Activity is considered as an activity system from a social psychological perspective. This is why values (Schwartz) are considered as the abstract level goals and the outcome in terms of (Kohlberg) value conflicts. This is reflected as an expansion in learning and in terms of re-examination of nationalism and inhumanization in 1918 in Finland. The theories introduced and integrated in the study have hence provided a possibility to cross disciplinary boundaries in complementing the concept of collective activity system with institutional contexts of activity systems of expertises in moral transformation.

Developmental work research (DWR) based on the cultural-historical activity theory (CHAT) has been advanced by Yrjö Engeström and his associates. In Finnish adult education Yrjö Engeström's DWR (Engeström 1987, 2005) has been central.

The course of activity theory development has within the theory been divided into three generations, with current phase of multi activity- system constellations emerging within health care (see Engeström, 2020). The focus in the current approach is on 'object oriented and contradiction-driven activity systems' and transformative expertise with the help of considering the stability of systemic structure of activity in new ways (Ibid.).

The limitation of the first generation activity theory was that it was individually focused (Engeström, 2009). This was changed in the second generation activity theory. The difference between the second and the third generation activity theory is based on finding new tools, to note expansive learning as a new approach (Engeström, 2009, 58) to understand dialogue, multiple perspectives and - voicedness in networks of interacting activity systems as well as historicity (Engeström, 2005, 62). The focus is on individual restructuring of views and new innovations, how long they last and why they change. The current development of the third generation of activity theory deals with transformations in collective activity systems aiming 'at equity and sustainability in local, regional and global scales'. (Helsinki University CRADLE presentation 2018). This study comments the current activity theoretical phase with historical approach back to 1918 in the activity systems context of care institutions in Finland. The General Structure of Human Activity System (Engeström, 1987) provides a model, a tool for examining care institutions also from a moral perspective, as in this study.

Modeling as an expansion of Vygotsky's model of mediated activity is considered a tool for identifying systemic causes of problems in the present form of the activity. Historicity is an essential part of the activity theoretical approach, complemented by a historical analysis of the systemic causes of the problems. An object-historical analysis of the activity in question - - - lifts the analysis of the current state to the

historical level of local history, revealing the history of objects of activity embedded in artifacts, rules, traditions and conventions against the transition of tools and patterns” in this historical course (Engeström 2005, 64, 24-25). *“Tensions and collisions are seen as a source of development between different activity systems”* (Engeström 2005, 61).

The method of identifying the disturbances and inner contradictions of activity in the theory consists of: - - - (1) forming the method, (2) modeling the cycle of the activity, (3) producing a kind of meta-activity model resembling the model for mediated activity for a reference for characterizing the actual needs in the work in order to test them and the consequences in the environment where the development of work actually takes place, and (4) implementing the model into practice (based on the fieldwork study) in expansive learning in terms of Zone of Proximal Development. (Vygotsky 1978, 86-90, Engeström 1987). The Zone of Proximal Development i.e the cyclic change of the motivational and need phases from problem-describing to problem-facing and problem-solving reflects this learning. In terms of Vygotsky, the zone of proximal development emerges and replaces the old stages with the next suitable complex or shows the difference between the old and new habits (Vygotsky, 1987, 87-90).

This transition consists of “two simultaneous but contradictory need structures between sub- and macrosystem,” which “promote the self-development of man as an individual and the subject of social progress” (Lapin, 1988, 89).

Engeström notes W.W. Bakhtin’s (1981) ideas on dialogicality as a way to expand the Vygotskian framework. Ritva Engeström (1995) joined together Bakhtin’s ideas and Leont’ev’s concept of activity and therefore the inner content of dialogic discourse, while others have developed notions of activity networks. (Engeström, Y., 2018, 55-56) Ritva Engeström’s (1999, 2005, 49-70) combination of Leontjev’s schema with Bakhtin’s voice theoretical distinctions of speech as a tool presents a methodology: - - - as applied to reality where the mind does not reside inside the heads of individuals but is distributed between individuals and humans and their artifacts (R. Engeström, 2005, 71) as “historically produced instrumentality” (Ibid. 56).

Wider contexts of interactions within activity systems, and each work developmental process should be seen in these multiple contexts. As Engeström claims:

- - - The activity system contains a variety of different viewpoints or ‘voices’ as well as layers of historically accumulated artifacts, rules and patterns of division of labour. This multi-voiced and multi-layered nature

of activity systems is both a resource of collective achievement and a source of compartmentalization and conflict (Engeström 1991, 127).

Goodwin has noted as an illustrative example about polycontextuality and boundary crossing in his investigation of how airport personnel look at airplanes:

- - - how a momentary glance is structured by larger organizational practice at the airport environment where actions performed are defined in larger webs of activity mediated by complex multi-layered, socially distributed and socially constituted tools... Whenever possible we tried to capture multiple perspectives in a single location ... in an attempt to bring together within an integrated analytic framework phenomena that are typically studied in isolation from each other, including human interaction, tools, perception and details of language use (Goodwin 1990, 2-38).

As Goodwin poses: - - - In multi-activity settings ... the work structure of the organization defines a plurality of perspectives that entrain in a differential fashion. Maintenance or invisible rules are now the complex object that encompasses multiple attributes and mediates participation (Goodwin 1990, 2).

Hyysalo and Lehenkari (2005) note that modeling “multiorganizational activity systems” in the societal environment reveals how new perspectives are incorporated into the organizational network of the activity systems.

The main purpose of activity theoretical analysis is fundamentally dependent on this individual restructuring of individual attitudes towards the purpose of an activity and its evaluation, in the context of the pressures of historical change in an environment which the individual has created and is a product of.

- - - The object-history of organizational network of activity systems studied as local history of its collectively mediated objects and related artifact- mediated tools is to be considered in the light of related power mechanisms and ingroup-outgroup relations between parties with ultimately diverse motivations (see Engeström 2005, 63, 120, Hyysalo & Lehenkari 2005, 161-162).:

- - - This analysis in turn locates embedded ideological, ‘political or moral grammars’ embedded in and the object of activity related power mechanisms and diverse motivations between parties. Objects are contradictory unities of use value and exchange value generated materially, mentally and textually (Engeström 2005, 120).

Engeström refers to the concept of ‘possibility knowledge’ which “emerges when objects are represented in the *fields* with the help of which one can depict meanings in movement and transformation - - - One traces transitions of positions in a field, which destabilizes knowledge, puts it in movement and opens up possibilities” (Engeström 2007, 1350). Engeström points out “the destabilized situation” as a possibility for identifying that the first step of development often requires breaking away *from a closed category* (Ibid.). Activity theory has in recent decades been in expansion, crossing boundaries also with other theories.

Activity theoretical discourse

An interesting additional approach focuses on dialectical understanding of cultural-historical semiotic mediation (see Silvonen 2005) of moral-ideological and ethical problems in different activity systems. Activity theoretical research has in the late decade centered on defining new “conceptual tools to understand dialogue, multiple perspectives and the networks of interacting activity systems” (Engeström 2005, 62).

The recent discussion around DWR and CHAT has lately also dealt with criticism of activity theoretical approach. Ines Langemeyer & Wolff-Michael Roth (2006) refer to the study of the activity in the process of change. Therefore a critical theory needs to proceed dialectically: - - - first by analyzing how societal structures bring about certain actions and how they *impair others*, how they are internalized by subjects - - - and second, by excavating - on a social and societal level action possibilities to intervene and to change those structures that have come problematic for *free* human development (Ibid. 39). The researches address acknowledging “our accumulated experience” for being able to generate - each time a new - critical perspectives on these societal practices in which we participate - - - “and on our own social-individual basis reflect on the problems to be resolved” (Ibid. 40). Langemeyer and Roth (2006) are after acknowledgment of the actual historical course of the development of human practice: - - - its reproduction and transformations that always are products of historical development: - - - undertaken by heterogeneous subjects in different societal contexts on a specific societal basis within certain constellations of power relations – and therefore – it is necessary to “investigate” and “explore” these scientifically instead of locating them within predetermined and a-historical system structure” (Langemeyer & Roth, 2006, 39).

Langemeyer & Roth give credit to Jussi Silvonen (2005, 2006) who represents the late Vygotskian approach that works with three dimensions of mediation – the use of sign, the use of tools and social interaction or cooperation. It acknowledges the perspective that comprises all these different forms of mediation in relation with each other. (Silvonen 2005) In order to better understand the dialectical view on

the historical transformation of ongoing discourse Silvonen suggests expanding Vygotskian cultural- historical perspective of mediated activity characterized in instrumental meaning by tool and sign mediation: - - - to the *transition from instrumental sign conception to semiotic understanding about sign mediation* (Silvonen 2010, 52; see also Vygotsky 1978, 87-90). Silvonen notes Vygotsky's emphasis on systemic mediation of the use of signs and - - - the need to relate different forms of mediation to each other" (Silvonen Ibid. 54). He advances a Vygotskian perspective based on Vygotsky's late writings with the title "systemic conception of mediation." (Silvonen Ibid. 54)

The aim is to combine both perspectives, the instrumental nature of the object in historical terms and the semiotic understanding of the object-orientedness in mediational framework. According to Ritva Engeström (2005): - - - *The analysis focuses on the interactive process of transforming a problem into a solvable problem* (Engeström. R, 2005, 57). Therefore, it can be assumed that the outcome of modeling represents the process of a "continuous transformation of the objective world as a "historically produced instrumentality." (Ibid. 56)

3 MORAL VALUES IN CONFLICT

Comparison of Schwartz's, Kohlberg's and Activity Theories

The starting point of the studies was Engeström's (1987, 2000, 2005) developmental work research approach (DWR) and its concept of an activity system, which consists of six components: subject, instrument, object, rules, community, and division of labour. In the three studies of the present thesis, the subject is somebody working within the activity system, a social educator student (Study 1), an elderly care professional (Study 2), or a director of the educator-training institution (Study 3) and the object is care in various forms.

The other three theories used in the present thesis, Schwartz's theory of values, neo-Kohlbergian theory of moral judgment development, and Leyens's theory of inhumanization in ingroup-outgroup relations, all lack the notion of an instrument, but in other respects they seem to complement the conceptual machinery of the DWR. The object of the activity can be conceptualized at various levels of abstraction in terms of values (Schwartz), or ingroup (nationalistic) ideology. The three theories are compared in terms of the theoretical concepts of an activity system in the following Table 3.

Table 3. Comparison of the three theories Engeström's, Schwartz's, and Kohlberg's modeling characterising three empirical case examples

Concepts	Engeström	Schwartz	Kohlberg
Subject	An individual subject and community in complex interrelations ultimately structured by larger organizational practice while an individual point of view may fundamentally be understood only by others.	Individual value orientation. Values are central for explaining social and personal organization and change. The structure of relations among conflicted values among (1) individual value differences and (2) normative value differences between value orientations.	Individual development towards universal ethical principles in social system, exposing to moral reasoning above one's own stage of reasoning.
Object of an activity	Object of activity accompanied by motive and goal is primarily applied by Leontjev's object-oriented (3) Motive-Goal- Instrumental Condition related to the goal and a motive by goal-need-motive theorem applied by Vygotsky's concepts of The Zone of Proximal Development in terms of re-evaluation of previous tools (learning and expansion in DWR). Activity as an activity system i.e. organizations and or individuals or groups seen in their mediated interaction while model of the mediated activity is considered a tool of identifying "systemic causes of problems.	Values as goals of activity on an abstract level.	The moral linkage to Kohlberg's types A and B; content can be regarded via neo-Kohlbergian schemas, indicating what kind of morality the schemas reflect in the changing social world.
Motive	Motive-goal-instrumental condition where values are inseparable from motives located in value-loaded object not in individual mind. In order to further analyze the interaction between different perspectives and goals, it is suggested to identify the mechanism of power to analyze the inclusion and exclusion mechanisms of network parties.	A universal organization of human motivations behind values. Based on needs to attain valued goals.	Kohlberg (1969) refers to the competence [moral] motivation[In general Kohlberg's model of moral judgment competence measures moral competence motivation i.e moral purposes that is, the "upper limits of subjects' thinking.]

Concepts	Engeström	Schwartz	Kohlberg
Outcome	Continuous transformation of the objective world.		Structural development relies on situational factors and varies accordingly in terms of the content of schemas, reflecting societal perspective-widening.
Conflicts, Contradictions	Engeström uses dialectical, contradictory framework in contrast to dualistic. Contradictions in these terms are not the same as problems or conflicts but historically accumulating structural tensions between activity systems. The primary contradiction is between value and exchange leading aggravating the secondary contradiction where old elements collide with new ones. They generate disturbances and conflicts but also innovations. The fourth principle refers to the causes of change and development. When activity systems are aggravated individuals may start to question its established norms leading to expansive transformation when the objects and motive of activity are reconceptualized further opening a radically wider horizon of possibilities.	Ten basic values illustrate the structure of relations among conflicted values i.e. (contradictions) on which individual people in all societies and cultures differ on normative value orientations (e.g., hierarchy, egalitarianism, harmony) from each other.	An occasion for taking the perspective of the other which in Kohlberg's theory (1984) is the central stimulating factor in socio-moral development. The situation in which different viewpoints are represented by different persons in a way that makes it difficult for that person to just comply with others opinions is called socio-cognitive conflicts by Piagetians and leading to expanded socio-moral perspective-taking.
Community	Minimum of two interacting collective activity systems within the history of society's social and economic development.	Culture (community) of normative social system is a latent variable measurable only through its manifestations. Societies justify (1) hierarchy, (2) egalitarianism and (3) harmony orientations the functioning of societal institutions.	Morality seen as a social construction... as a community enterprise, relative to normative situation and circumstance in transformation from one societal culture to the other: in Kohlberg's words:--to go beyond the establishment of just social system to a just community (Kohlberg 1989,127).

Concepts	Engeström	Schwartz	Kohlberg
Rules and Orders	Rules and orders of applied on societal system, those spoken loud and those under cover, defined ultimately by the mechanisms of power and related ...inclusion and exclusion mechanisms of network parties. Power mechanisms and ingroup-outgroup relations between parties represent ultimately diverse motivations.	Individuals in a social system experience the normative value emphasis as a press that influences their value choices. Normativeness finds expression in the complex of beliefs, practices, symbols and specific norms and personal values prevalent in a society i.e. manifestations of an underlying culture.	Classifying moral culture... and norms by content, define norms that coordinate the actions of individuals in a social system.
Historicity	An object-historical analysis of the activity in question lifts the analysis of the current state to the historical level of local history, revealing the history of objects of activity embedded in artifacts, rules, traditions and conventions, and the activity has to be seen against this transition of tools and patterns. History needs to be studied as local history of activity for historical analysis of the systemic causes behind the problems. Collective activity system as a unit in order for managing history that ultimately confines individual reasoning. Modeling represents the process of a “continuous transformation of the objective world as a “historically produced instrumentality.”	Causes of differences in the cultural value orientations reflect the historical experiences and social structural, demographic and ecological characteristics of societies.	Exploratory re-examination of historical normative eras between heteronomous A type and the autonomous B type moral judgments defines the differences on moral values historically.

Kohlberg's, Schwartz's and Engeström's theories consider all *value conflicts as the driving force for (motivating) problem solving*. Expansion of previous problem solving strategies is the key issue in all three theories. In DWR object widening provides options for re-designing own activity (Engeström, 2016, 109) in accord with shifts in moral judgment development from conventional level to postconventional level moral reasoning.

The social psychological modeling of the activity system addresses particularly moral values (Objects) revealing (Outcome) of *moral values in conflict* - and related ingroup-outgroup division in the respective activity system, unlike DWR. The difference between the social psychological and the cross-disciplinary DWR approach is defined by value objectives of the problem solving. The two theoretical approaches are hence applied to modeling respective activity systems (three care institutions), Child Care Institution, Elderly Care Institution in the context of wider Care Industry activity system and the historical Red Orphan Care/System in 1918.

4 AIMS OF THE STUDY

The overall aim of the study was to analyze moral dilemmas that people who work in care encounter face in their work or training. Care institutions were analyzed as activity systems (Engeström, 2005) and moral dilemmas in terms of cognitive-developmental approaches to morality (Kohlberg, 1984; Rest et al., 1999; Helkama, 2009), Schwartz's (1992) value model, and Leyens's (2003a,b) approach to infrahumanization and essentialism.

The aim of **Study 1** was to investigate if social educator training inspired by the developmental work research leads to advance in moral reasoning. The following three hypotheses were examined in this study.

Hypothesis 1 The educational intervention promotes moral judgement development in work-related dilemma accounts, manifested in higher scores on justice and care reasoning after the intervention than before it.

Hypothesis 2 The accounts involving high socio -cognitive conflict (prosocial dilemmas) are associated with higher stages of moral reasoning than are dilemmas with weaker socio -cognitive conflict.

Hypothesis 3 The use of modeling/triangles during education is related to other-focused and enlarged role-taking and thus higher justice and care reasoning manifested in the accounts of work-related problems.

The aim of **Study 2** was to investigate value conflicts in elderly care professionals' work by means of dilemmas that they spontaneously report and find out how their personal values and moral schemas manifest themselves in their reports of work-related problems. In other words, the questions were, first, what kind of dilemmas those working in elderly care face in their work, and second, whether there is any connection between the dilemmas and the moral schemas habitually used.

Ultimately Study 2 addressed the questions associated with elderly persons 'voice' and rights in the descriptions.

Study 3 was an historical study aiming to analyze the new educator training for red orphan care in 1918 Finland, using developmental work research (DWR), the Leyens ingroup-outgroup approach and Kohlberg's theoretical approach.

5 METHODS

Study 1. The sample consisted of 18 first-year social educator students at the Helsinki Deaconess Institute of Social Studies. They were in their early twenties and had an average of 12 years of education. Data were collected from them during an educational intervention which consisted of theoretical field work orientating lectures. The instructions were delivered to the participants in class and the tasks that are relevant in this article were completed at home. As one of the participants failed to complete the final assignment, the number of longitudinal participants was 17. Participation in the study was part of the schooling that was included in the curriculum of Social Welfare and Education. The contents of the four lectures could be summarized as follows. The first lecture gave a theory-historical introduction to activity theory and concepts, and a theoretical overview of object-historical approach and developmental work related to social educator work. Task 2 was given. It asked students to describe in a short essay how they would figure out, from a personal point of view, the goal of the future social educator work and its meaning. The second lecture prepared the students for field work. The instructions they were given prior to the work practice period were as follows: “Use the triangle to help structure your account. First, define the main point of tension in your work at the institution you worked (orphanage, juvenile home). Second, based on this, identify the most problematic interactive relationship in your work from your viewpoint. Third, identify the crucial developmental points with regard to the object of your activity. Fourth, identify the viewpoint of your interaction partner (child, adolescent, someone else) and think how the viewpoint of your partner (e.g., social problems) could serve to orient your work as a social educator.”

The participants delivered their accounts to the teacher after the two-month field work training period, and had the third lecture. Its focus was on interaction in relation to shared problems between social educator and for instance the youth or someone else, for reconceptualizing the outcome of this communication or other kind of interaction during the first field work period. The needs for developing interaction were discussed in group. The aim of this reconceptualization was to improve students' subjective understanding of the disturbances in ongoing activity and interaction between herself and other coworkers. Students were asked to analyze how and by which means (tools) to overcome these interactive disturbances, which were regarded as developmental stimuli for social educator work. By learning to use the triangle (subject, object, tools, outcome, division of labour, rules in the community) as a tool of dialogue, social educator students could critically assess

their work issues. In addition to the instructions for the use of triangles, the following advice for the second account of their field work period were given: “In your future training period, use the general structure of human activity for defining a problem situation in child welfare institution. Identify the major disagreement in the encounter and describe how you solved it. Reconsider from your angle what you actually would have wanted to reach and describe the encounter with no disagreement longer.” And: “In assessing your approach to work, pay attention to the social or educational or other problems of the clients (child or adolescent) and to how you, professionally, could help adolescents take responsibility for their own life situation. Take the new action (social or developmental) opportunities of the adolescents as your starting-point in planning your new approach to work.” The second account was turned in six months after the first. The four lectures on DWR were given together with assignments related to clarifying the goals of the future work by featured by triangles. Participants had two periods of field-work practice in institutions of child welfare at an interval of six months. The narrative accounts they provided on their experience according to the instructions given by the teacher was the material of this study. Even though the educational intervention was not an educational intervention in strict CHAT & DWR terms, it aimed to promote social educator students’ professional training and improve their practical tools at the field work. Morality was not included to the orientation.

Measures. The protocols were blindly scored for justice stage using the Colby, Kohlberg et al. (1987) manual (85% consistency) and categorized into the Wark & Krebs (1996) types with an interrater agreement of 91%. Care reasoning was so rare that it was not scored.

Study 2. The final sample of 14 respondents (mean age =38, SD=13; range 21-62 years) consisted of adult students who studied in a Finnish university of applied sciences to gain a bachelor degree in elderly care. Most of them had long previous work experience, for instance as practical nurses, while a minority were young adults whose work experience was restricted to practical training. All participants were working at the time of data collection. Four respondents out of original sample (n=18) failed to produce the essay.

Measures. The respondents wrote an essay about a personal work-related real-life elderly care dilemma, which was analyzed in terms of the Wark & Krebs taxonomy (1996). In addition, the participants responded to the Defining Issues Test (DIT; Rest 1979) and to the Schwartz (2001) Portraits Value Questionnaire (PVQ42).

Study 3. To better comprehend red orphan care related national institutions and the white justice norm in 1918, during the period of division of the nation,

moral argumentation produced in the written documents of two administrators of Educational Collage were studied against local history in Sortavala. The two administrators: Ruusu Heininen (1876-1962), the director of Educational College of the Inner Mission Society in Sortavala Deaconess Institute and Jenny Ivalo (1854-1921), the senior director of the Sortavala Deaconess Institute, were both representing Evangelical Lutheran Church related Inner Mission Society values.

The historical study examined red orphan question from an object-historical, activity theoretical perspective (Engeström, 2005) completed with value and moral theoretical perspectives. The training institution of red orphan educators the Educational College of the Inner Mission Society was viewed as an activity system. In DWR the object-historical analysis of the activity-system and related interacting activity systems are vital.

Measures. The red orphan question was examined from an object-historical, activity theoretical perspective (Engeström, 2005) completed with value and moral theoretical perspectives.

Kohlberg's A and B type moral reasoning and the Leyens ingroup-outgroup approach were used for a re-extrapolatory examination of the dominant moral ideology in 1918. The impact of German Ecclesiasticity on the legal procedure preceding and establishing the Educator profession and training institution was examined, based on parliamentary documents and decrees. Also the impact of German 18th- 19th century history of ideologies on educator training, the training literature and on two administrators' moral argumentation in White Finland was investigated.

6 RESULTS

6.1 Study 1

Hypothesis 1 stated that the educational intervention promotes moral judgement development in work- related dilemma accounts. Table 4 shows the overall change in the Kohlberg scores. It indicates that the use of stages 4 and beyond increased from 22% at Time 1 to 59% at Time 2 (McNemar test $\chi^2 = 9.37$, $df = 1$, $p < .01$). Table 6.2 in turn, shows that 94% of the changes from Time 1 to Time 2 were consistent with the cognitive-developmental theory, with 59% progress, 6% regression, and 35% showing no change. The most frequent pattern of change was one half of a stage (80% of progressive changes), with 20% progressing one entire stage or more. According to sign test, the change was significant ($p < .002$).

Table 4. *MJI Scores on Real-Life Dilemmas, Time 1 and Time 2*

Justice Stage	Time 1 %	Time 2 %
3	39	18
3/4	39	23
4	22	47
4/5	0	12
Total	100	100

Table 5. *Longitudinal Change Patterns*

No change	
3-3	3
$\frac{3}{4}$ - $\frac{3}{4}$	2
4-4	1
Total	6
Progress	
3- $\frac{3}{4}$	1
3-4	1
$\frac{3}{4}$ -4	5
3-4/5	1
4-4/5	1
Total	10
Regression	
4 - $\frac{3}{4}$	1
Total	1

Hypothesis 2 (the accounts involving high socio -cognitive conflict (prosocial dilemmas) are associated with higher stages of moral reasoning) was not testable, because only prosocial dilemmas occurred in the accounts. The majority (80%) of the accounts dealt with loyalty (conflicting interests) problems according to the Wark & Krebs (1996) taxonomy, and the remaining 20% were helping problems. There was no difference on the Kohlberg stage scores between the types.

Hypothesis 3 said that the use of modeling/triangles during education is related higher justice reasoning in the accounts.

As shown in Table 6, the use of triangles in the protocols increased from Time 1 to Time 2. For their first account of field work, a majority of students used triangles, but typically only one, and almost one third did not use them at all. At Time 2, all participants used triangles, most of them two or more.

Table 6. *The Use of Triangles*

	Time 1 %	Time 2 %
0	28	0
1	50	12
2<	22	88
	100	100
	(n=18)	(n=17)

However, the data did not provide any direct support for Hypothesis 3, in the sense that the number of triangles used in the accounts was not associated with the stage level of the accounts either time.

Qualitative Findings. This section illustrates the changes that took place between Time 1 and Time 2 by a few examples. A shift to the systemic perspective is illustrated by a trainee (P 16) whose Time 1 judgments were assigned to stage 3 and Time 2 judgments to stage 4. A systems perspective was obvious in descriptions of the working community: "Division of labour did not always work and caused tension to the working community, which in turn influenced both the children in care and educational situations.(..) These situations had stressful effect on the work community as a whole."

In many accounts, a striking feature was a strong tension between the authority approach attributed to the senior employees in the institution and the apprentice's focus on justice and on children's rights. In many accounts, a clear ingroup-outgroup constellation emerged, in which the attempts of the student to introduce changes led to her being categorized as an outgroup member:

- - - As a major surprise to me, part of the old employees considered that there was no need for change, a peaceful atmosphere in the ward and easy shifts were their priority ... Finally, those who refused to change were converted, and a common line was agreed on, which lasted though only as long as the meeting ... All managed not to try after all, and there were hurt feelings in the air. Part of the employees regarded the wish for change as a clear insult to the previous practices, that is to say directed at them (P6 Time 2).

In the descriptions as a whole the clash between the younger employees' unwillingness to adopt an out-group identity as they sought justification for their own personal views was evident.

The findings on moral value conflict in Study 1 could be condensed in the following figure which illustrates activity theoretical and social psychological modelling of the quantitative and qualitative results of the study in the following Figure 2.

MORAL VALUES IN CONFLICT IN CHILD CARE INSTITUTION

Shift in Social Educators' Moral Reasoning during Modeling.

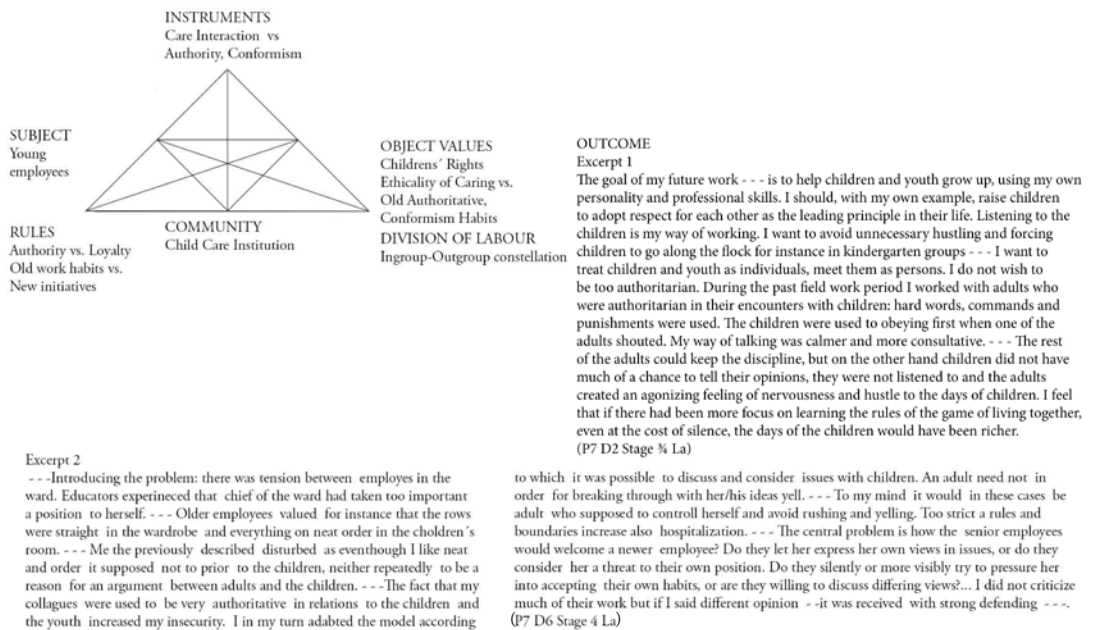


Figure 2. Moral Values in Conflict in Child Care Institution

6.2 Study 2

As shown in Table 7, the post-conventional PCS was the most common moral schema among the participants, followed by the maintaining norms schema MNS. The most important values in the sample were benevolence, universalism, and self-direction. Power, achievement and tradition were the least important ones. Also the pattern of correlations for P and MNS with values was consistent with the sinusoid curve implied by Schwartz’s notion of integrated whole ($p<.01$) for both, although the personal interest schema PIS failed to conform to this hypothesis.

Table 7. Means, Standard Deviations and Intercorrelations for Major DIT Variables and Values

Variable	M	SD	Correlation										
%			Pow	Achie	Hed	Stim	Self-di	Uni	Benev	Trad	Confo	Secu	[Rho]
PCS	48.40	14.27	-0.15	+0.17	+0.15	+0.28	+0.05	+0.24	+0.07	-0.16	-0.34	-0.40	[rho] .88*
MNS	26.52	14.79	-0.32	-0.31	-0.27	-0.20	-0.33	+0.09	+0.18	+0.07	+0.45	+0.11	[rho]* .76
PIS	22.21	13.85	+0.31	-0.03	-0.23	-0.27	+0.57	-0.07	+0.04	+0.38	-0.47	+0.51	[rho] .08,ns
PVQ	Centered												
Values	Mean	SD											
PO	0.66	0.16											
AC	0.73	0.12											
HE	0.95	0.15											
ST	0.80	0.14											
SD	1.18	0.05											
UN	1.21	0.07											
SE	1.09	0.08											
BE	1.23	0.07											
TR	0.79	0.08											
CO	0.86	0.12											

* $P=.01$
N=14
Note PO=power; AC=Achievement; HE=hedonism; ST=stimulation; SD=self-direction; UN=universalism; BE=benevolence; CO=Conformity; SE=security; TR=tradition; Rho - the Spearman correlation coefficient between the observed and theoretical (sinusoidal curve) rank order of magnitudes of correlations between the DIT variables and values.

Table 8 indicates that the elderly-care professionals tended to select Loyalty and Social pressure types of dilemmas for reporting. Those who reported loyalty and social pressure dilemmas had (statistically non-significantly) higher PCS scores than those who reported other types of dilemmas.

Table 8. *Dilemma types and moral judgment scores*

Dilemma types	Loyalty+Social Pressure	Helping and Transgression
N= 14	10	4
Mean PCS	52.2	38.8
SD	12.14	21.04
Mean MNS	21.21	36.13
SD	14.39	19.43

Qualitative findings. The findings also suggested that many dilemmas produced by the participants involved aspects of as many as three types: social pressure, loyalty, and transgression. For instance, a participant reported how she was pressured to lie (social pressure) but also said that she tried to be loyal to the employer and to her clients – and, moreover, clearly implied that the employer had committed a transgression against the professional moral code. This sort of multiple-type dilemma has not been dealt with in previous literature on student samples. Being a member of an official organization means to have obligations of loyalty to the organization, which adds a new dimension to the dilemmatic situation. And in exerting social pressure toward a subordinate, a superior by that very fact may break the rules that (s)he, as a member of a health care organization, is committed to. The dilemmas from student samples typically lack this organizational context. Their context is interpersonal (friend-friend, father-son), which probably makes them simpler than the dilemmas explored in this study.

Several respondents advanced an account of the type “If I had followed my moral principles, I would have lost my job”. While this is subsumable under the social pressure type, it is interesting from the point of view of responsibility. The respondents who reported this kind of dilemma were clear that they had to act against their moral identity. Some indicated resignation, others reported they had attempted to change things.

The elderly persons’ legal/moral rights were salient in the accounts, as 13 (93%) of them mentioned the right to self-determination. One participant explicitly stated that the problem was how to put into practice a demented person’s right

to self-determination: “Where is the boundary between abandonment and self-determination?”

One essay dealt with working with elderly people having memory problems. Respecting their right to self-determination was a problem, and the participant felt that she had to act against her values when she had to mislead the old person (social pressure). Respect for the dignity of the elderly against commands (the participants felt were unjust) by superiors in the institution was a recurrent topic (Loyalty) featured in the following excerpt:- - Because it involved the persons whose rights no one cared for, it was possible to treat them the way that was most convenient for the system. - - - This was strongly against the principle that also those with dementia share the same rights than the other citizens - - -. (P17) PCS 48.14, MNS 40.75, Universalism 1.30, Self-direction 1.17, Benevolence 1.10.

The following Figure 3 illustrates the main findings in terms of the activity system.

MORAL VALUES IN CONFLICT IN ELDERLY CARE INSTITUTION

Ethicality of Care and Profits of Care Industry

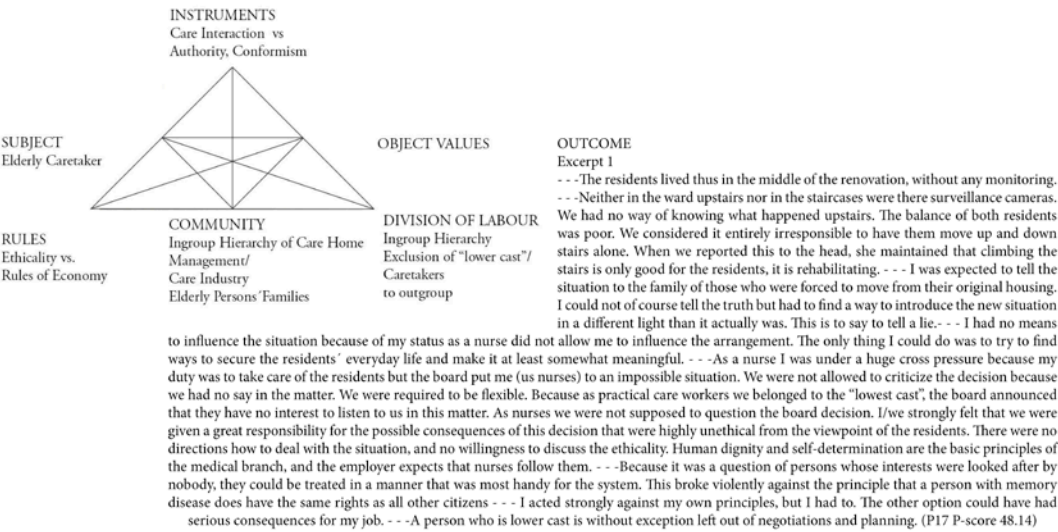


Figure 3. Moral Values in Conflict in Elderly Care Institution

6.3 Study 3

In **Study 3** the focus was on the social educator training institution whose goal was to turn the 1918 Red orphans into patriotic white citizens. The institution was analysed as an activity system, and the ideological roots of its activity were traced in part to the German 19th century theologian Wichern who saw working class atheism, communism, and revolutionary ideas as the main enemy. An analysis of the curricular literature showed a strong ingroup (white, bourgeois) – outgroup (red working class) constellation also there, with some exceptions. Content analysis of the documents (public addresses, private letters) of two administrators, Ruusu Heininen and Jenny Ivalo, suggested that the former relied heavily on Kohlberg's Type A heteronomous, nationalistic moral argumentation and displayed a clear White ingroup - Red outgroup thinking, while the latter saw the Reds as human beings, according to the autonomous Type B morality condensed in the following Figure 4.

MORAL VALUES IN CONFLICT IN RED ORPHAN CARE INSTITUTION

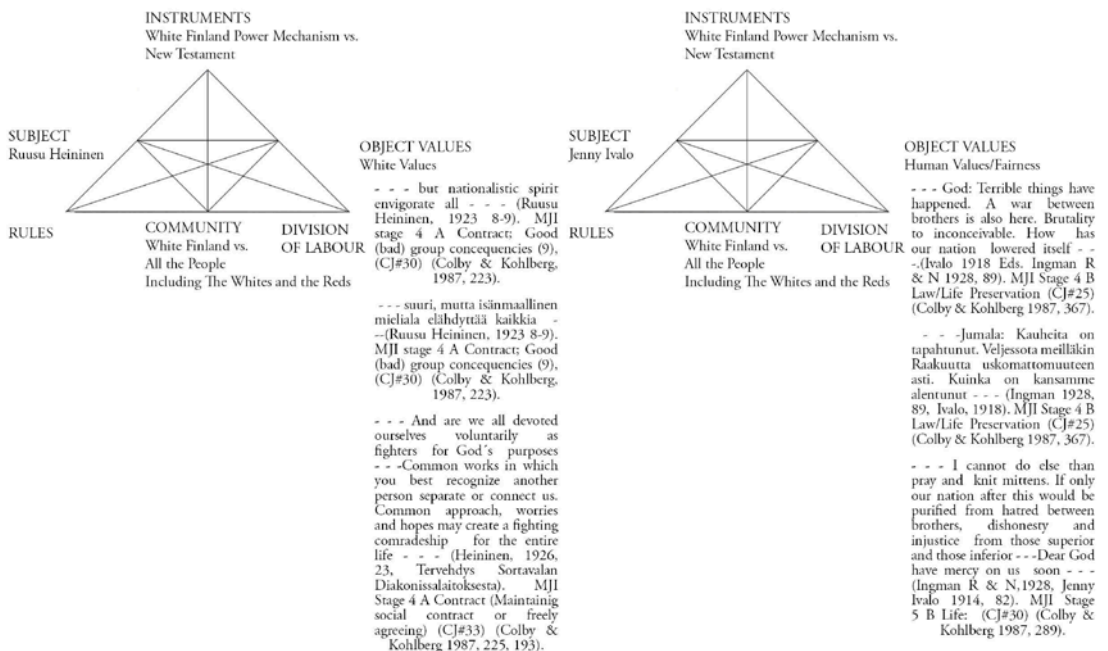


Figure 4. Moral Values in Conflict in Red Orphan Care

Ruusu Heininen's excerpt reflects the spirit of the white program. In the white normative era it was considered justified and "normal" to act for the best of the nation - a defence mechanism justifying to some extent the inhumanizing objective of the red orphan care. It was a Christian duty to convert red orphans, perceived as having no human essence, to the white values. They are manifested in Ruusu Heininen's Christian rhetoric, as well as educational and administrative actions depicted in Figure 4.

Jenny Ivalo's excerpt accords with Schwartz's (1992) universalism and benevolence values. She has the ability to consider general issues from different perspectives. Jenny Ivalo reflected at the same time both benevolence and universalisable principles applying to all, including those who did not belong to her own Christian ingroup. She was able to systemic perspective taking in being able to differentiate white and red political fractions from her interpersonal agreement characterized in Figure 4.

7 DISCUSSION

7.1 Main results

The principal finding of **Study 1** was that the DWR-inspired training given to social educator students as a bi-product led to advances in justice reasoning within a half-year period, measured from their accounts of fieldwork training. A second expectation, derived from the revision of the Wark & Krebs (1996) typology of real-life dilemmas in terms of degree of socio-cognitive conflict, was that high socio-cognitive conflict (prosocial and social pressure) dilemmas would be related to more developed justice reasoning. As about all accounts of the participants dealt with high socio-cognitive conflict dilemmas, this hypothesis could not be tested. According to the third hypothesis, the use of triangles, which represent the activity system, would predict advances in justice reasoning. While the use of triangles did increase over the six-month interval between the accounts, it was not directly associated with increase in justice judgment development. A possible explanation could be that those who made most progress had internalized the use of triangles to a greater extent than those who made less progress.

The elderly care professionals who participated in **Study 2** reported work problems which involved having to act against their values and being exposed to strong cross pressures from their superiors and residents in the nursing homes. Thus, the majority of the problems described by the participants were classified as involving high socio-cognitive conflict (i.e., social pressure and loyalty dilemmas). The percentage was much higher than in previous samples in the Finnish or American research literature. A new finding was that many of the problems were not easily classifiable into the Wark & Krebs categories, because these multidimensional accounts contained simultaneously elements of as many as three types of dilemmas. These findings, then, suggest that the elderly care institutions as activity systems are at present faced with strong inner and external contradictions, which are reflected in the kinds of dilemmas professionals report. Using the DWR triangle terminology, we may say that apart from the inner value conflicts of professionals' activity (acting against their moral identity vs keeping their job), workplace rules and division of labour appeared to "prevent the participants from following the principle of respect of the clients' self-determination.

The top values of the sample were benevolence, universalism and self-direction, which is in line with previous findings on health care professionals' values. In terms

of the moral schemas used, the present sample was much higher in the use of the post-conventional schema than the health care students of the university of applied sciences and lower in the use of maintaining norms schema. Moreover, the pattern of correlations of values with moral indexes was consistent with previous studies in that for PCS, universalism values showed the highest positive and security values the highest negative correlations, whereas for MNS the corresponding values were conformity and self-direction.

In the **study 3** the object-history of educator training in Finland studied is considered in the light of related *power mechanisms* and ingroup-outgroup relations between parties; the Church in junion with State and the Reds with ultimately diverse motivations. In these terms the origin and evolution of the ideological objectives related to educator work and the Red orphan question in Finland in 1918 included two unified ingroup perspectives, one of the (State) social government and the other of the (Church) Inner Mission Society and its Institutions. Educational College training have been studied in the light of Finnish local history in order to consider the inclusion and exclusion mechanisms of the network parties in the era considered normative.

Without a retrospective approach the context of the activity system of new educator training for red orphan care and its collectively meaningful object of the union of the state, Inner Mission work and educator training related exceptional (1) Finnish law making at the time, (2) discussion around the issue in the parliament between 1918-1919, (3) the (tools) the training curricula and (4) training literature had been difficult to comprehend.

The fact that Educational College the initial training institution of educators joined Evangelical Lutheran Church the Inner Mission Society and the state in 1918 referred to the German Model and according to Karppinen: - - - the union was one of a kind in Finland (Karppinen 2006). It justified the common ecclesiastical goals of the state, the church and its institutions during the civil war and years after. This union matrialised the white norm of the "Lutheran rule" of social institutions in Finland in 1918. Juha Poteri (2009) features the rule in his study, according to which: - - - the activity of the church members was authorised by God, representing worldly authority *designed to operate through social institutions* which therefore were to be honoured and defended (Poteri 2009). However it would be difficult to understand *ideological* development of educator profession without considering the initial ideological rules of Inner Mission Society and Johann Hinrich Wichern's (1808-1881) influence. According to Wichern: - - - Inner Mission Work can not be politically independent but a conservative, antirevolutionary a phenomenon (Huhta & Malkavaara, 2005, 17-18). For further comprehending the actual ideological origin

of the morality and the nationalistic object of *Christian social work in Educational college that to Ruusu Heininen was in spirit Inner Mission work* (Karppinen 2006, 89) the *impact of German 1700-1800 century history of ideologies* on the German Inner Mission Work had relevance to *educator training ideology, apparent in training literature choices*.

In these terms the found infrahumanization of Ruusu Heininen emerges in mediation with at the time exceptional legislation, official rules and orders she dutifully and willingly conducted, considered in protective education 1918 justified and normal.

The training authorised by Ruusu Heininen with Inner Mission's goals the Christian education was to raise the red orphans as prototypical as the ingroup, the white nationalists while white political mission became an integral professional tool for educator work. In time, the explicit Christian goals gave way to more ideologically neutral ones, and the prototype of the social educator as a self-sacrificing mother gradually became a professionally competent caretaker. In the same way, children were no longer considered outgroup members, but child members of the common ingroup. In historical justice view what was normal earlier may not be considered normal and justified today. This moral and value theoretical approach combined with activity theoretical historical consideration may give some new understanding of the present from ethical perspective.

7.1.2 Conceptual comparison of theories used

The starting point of this study was Engeström's (1987, 2005) activity theory. The three other theories applied in this study, Kohlberg's moral theory, Schwartz's theory of value structure and content, and Leyens's infrahumanization approach, complement it and each other in various ways, but there are also commonalities. First, Kohlberg's theory brings a moral dimension to the conflicts and contradictions involved in an activity system. However, as demonstrated by the findings of Study 1, moral cognition involves a non-moral system component which distinguishes Kohlberg's Stage 3 interpersonal morality from the Stage 4 social system morality.

Second, Schwartz's value model provides a new, more abstract conceptualization for the object and motive concepts of activity theory. It is possible and fruitful to conceptualize the object of an activity in terms of values. This is seen most clearly in Study 2, which explicitly revealed the clash between the universalistic respect for the dignity of the elderly patients and the economic efficiency values pursued by the organization.

Third, the use of the intergroup perspective helps us to better understand the nature of the conflicts both within and between activity systems. An extreme example is the infrahumanization of the red mothers documented in Study 3, but the conflicts between trainees and permanent staff found in Study 1 and between elderly care professionals and their superiors in Study 2 suggest that the ingroup – outgroup aspect is likely to present in many conflicts. As far as the relationship between Kohlbergian moral schemas and values goes, Study 2 confirmed again the finding that the post-conventional schema is associated with universalism values and the maintaining norms schema with conformity, and their joint influence is apparent in the accounts that professionals produced of their workplace dilemmas.

While the Kohlberg and the Schwartz theories have an individualistic emphasis, they both have implications for intergroup relations. Study 3 illustrated the intimate connection of the heteronomous type of moral judgment with a rigid outgroup discrimination orientation and of the autonomous type of morality with an egalitarian approach to the outgroup.

Finally, historicity distinguishes the activity theoretical approach from the other approaches applied here. Although the other approaches admit that moral judgment, values, and intergroup relations have changed historically, they have not been interested in historical developments, unlike activity theory, for which knowing the history of the phenomenon under study is essential for the understanding of it.

7.2 Methodological concerns

7.2.1 The samples

The samples in Study 1 and Study 2 were convenience samples of 18 social educator students and 14 adult students, respectively. These samples were, thus, rather small and not representative. We may assume that the social educator students in Study 1 were ordinary students, not selected in any way. However,, given that half of the participants in Study 2 were selected by the Association of the Elderly Care Professionals, the sample was probably more experienced and inclined to critical thinking than the average elderly care worker, as suggested by the high moral reasoning scores. While the respondents in Study 2 were not a representative sample of elderly care employees, the problems they put forward in their report may well reflect the reality of Finnish elderly care. A recent inquiry by the National Supervisory Authority for Welfare and Health (Valvira, 2016), with more than 7000 respondents, showed that as many as 93% of them reported having observed mistreatment of

clients in their workplace. Because Studies 1 and 2 were both explorative in nature, no strong claims of the general applicability of the findings are possible.

To the extent that the issue of sampling is relevant to the historical Study 3, the population to be sampled consisted of the published letters and other written documents of the educator training professionals and the training literature of the Inner Mission Society Educational College. For the analyses, the author read and used the historical material. However from methodological angle the measurement of historical moral types A and B and the accuracy of moral judgment scoring relies ultimately to some extent on the interpretation of the scorer, as Colby & Kohlberg (1987) note.

7.2.2 The measurements

Moral judgment was measured in all three studies. In Studies 1 and 3, the standard scoring manual was used to identify developmental stages and moral types A and B (heteronomous and autonomous), respectively, from the written materials, following the method introduced by Wark & Krebs (1996). Because experienced scorers were hard to find, the same scorer scored the Study 1 protocols twice, at a 6-month interval, with good reliability. The distinction between types A and B in Study 3 was fairly obvious, as shown by the illustrative excerpts. In Study 2, the developmental level of moral judgment was measured by the widely established Defining Issues Test and the value priorities by the equally well-established values measure. While the small sample size precluded the calculation of the customary reliability indexes, the finding that the pattern of correlations of values with the moral indexes followed the sinusoid form found in earlier research, attests to the validity of the measurement. The taxonomy of moral problems was used to categorize the protocols in Studies 1 and 2. As the range of moral problems in the protocols was narrower than in previous studies, a simplified taxonomy was used, with good interrater reliability. The findings from Study 2 also pointed to the need to revise the taxonomy, to include mixed types.

7.3 Further research

In regard to **Study 1** further studies, with more varied methods of assessment, including more standardized tests, are needed to confirm the hypothesis that the use of the triangles as a tool in mastering and understanding the work process leads to developmental gains in justice reasoning. While the target of the intervention was not moral development, the social perspective taking component of the teaching, which emphasized identification of the tensions and contradictions within the activity

system, may have been responsible for developmental advances. Also the socio-cognitive conflicts between the apprentices and the senior staff over work-related problems, evidenced by the accounts, may have contributed to developmental advances. Future studies could examine this hypothesis, too.

The moral theoretical approach in **Study 2** gives rise to a number of questions for further study such as: is it possible to identify the type of multidimensional dilemma (combination of social pressure, loyalty and transgression) found in this study (or would it simply be an artefact produced by the length of the report)? If yes, is it typical of hierarchical organizations, as the present findings suggest? Given that social pressure and loyalty dilemmas are felt to be more difficult and associated with stronger emotions than are other dilemma types (Myyry & Helkama 2007), would their combination, which unites both social cross-pressures and threat to a person's moral identity, be linked to even more intense emotional reactions? The protocols that represented this type of a dilemma sometimes conveyed a strong sense of anger and despair. Recent research has begun to pay attention to the connections of workplace moral dilemmas and work-related stress (Huhtala et al., 2010; Myyry 2015). A plausible hypothesis for further research is that this kind of multidimensional dilemma is particularly stressing.

A new finding was that many of the problems were not easily classifiable into the Wark & Krebs categories, because they contained simultaneously elements of as many as three types of dilemmas. An expectation, derived from the Myyry & Helkama (2007) revision of the Wark & Krebs (1996) typology of real-life dilemmas in terms of degree of socio-cognitive conflict, was that high socio-cognitive conflict (prosocial and social pressure) dilemmas would be related to more developed justice reasoning.

On a theoretical level, a challenging task would be to attempt to elaborate a classification of moral and other types of conflicts, combining contradictions in the DWR activity system approach with the typology of socio-cognitive conflicts.

The activity theoretical analysis of **Study 3** suggests that the future DWR- inspired study reflecting cognitive- developmental methods of morality in a historical setting could provide an avenue for considering moral conflicts and value climate changes in terms of one vital phenomenon nationalism with relevance to Study 3. There Ruusu Heininen found union between educators sacrificing mother role combined with Christian protective care and nationalism as a fairness rule that justified educator work.

7.4 Practical implications and concluding remarks

If the findings from **Study 1** turn out to be replicable, they suggest that moral educators might consider adopting DWR-derived procedures as part of their tool-kit in fostering justice reasoning in early adulthood. There is evidence that Vygotsky-inspired methods can be successfully applied to increasing pre-schoolers' development on Piagetian autonomous moral judgment (Helkama, 1988) and on their self-control skills (Diamond, Barnett, Thomas, & Munro, 2007). They could be successful in more mature age, too.

Study 2 suggests that innovations are needed in almost all fields of the elderly care. The tight financing of the elderly care system in Finland, together with hierarchical management, is apt to lead to malfunctioning, which is neither desirable nor necessary. Hierarchy easily prevents taking the role of the "lower cast", as one respondent put it. Those higher in hierarchy become an ingroup, which sees both subordinates and clients as outgroups. Hierarchy leads to stereotyping the outgroup members and seeing them as "inhuman" i.e. less human than the ingroup members. Thus, discussing workplace moral dilemmas in leadership training would be useful, too. The future study would benefit of addressing ethical education relying upon dilemmas as tools of developing care professionalism to apply own ethical values in elderly care practices. And to a greater extent observe also elderly persons voice and values in care-interaction. Cohen-Mansfield et al. (2009) studied elderly nursing home residents ethical wills and reasoning of values they choose and compared the values in ethical wills of seniors and students, offering comparison between differences of life views of person at opposite ends of age range. The researches promote interactive study with elderly persons voice, to an extent lacking in elderly care culture. The findings suggest that care difficulties when elderly person's self-determination and rights are compromised may serve as motivational sources and tools of professional expertise development in ethicality.

In concern of the future prospects of care in Finland the current phenomenon - - - Corona epidemic spread to nursing homes has been a concern of VALVIRA and regional government agencies since the spring according to Valvira (CEO Markus Henriksson 2020). Social care housing services and homes to elderly...are in a vulnerable position. Of the 350 covid-19 deaths reported in Finland 43 percent have occurred in round-the clock units in social care. (Ibid) The protective and preventive actions against the entry of Corona virus to residential and nursing homes have too often failed to save those most vulnerable. This is the case not only in Finland but in many other European countries like Italy, Spain and Switzerland, creating a great challenge for care professionals in terms of elderly residents' self-determination

and right to protection from infections in future. (see Henriksson 2020, Roland & Markus 2020)

The outcome of **Study 3** has provided a view to the systemic moral-ideological causes and dichotomies in the hierarchical era 1918 with little or no democracy giving in time way to more democratic domain. One central issue in the historical case study that may give rise to future implications relating nationalism and inhumanization may be described with Leyens's words: - - - infra-humanization occurs outside people's awareness. --- However, to help fostering its absence, it might be beneficial to realize its existence - - - (Leyens 2003a, 703, 714).

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APPENDIXES I-II

APPENDIX I

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Ivalo, J. (1920). *Diakonian lukukirja*. Esittänyt Jenny Ivalo. Sortavala: Suomen kirkon Sisälähetysseuran kirjapaino.

Ivalo, J. (1926). Viesti Helsingin Diakonissalaitoksesta. Kristillinen aikakauskirja uskontoelämän ja toiminnan edistämiseksi. Helsinki: K.F Puromiehen kirjapaino.

APPENDIX II

TRAINING LITERATURE IN EDUCATIONAL COLLEGE ONE- AND THE TWO YEAR CURRICULUM

RELIGION including HISTORY OF THE CHURCH

Waaranen, K.A. 1913. Kirkkohistoria kouluja varten. Sortavala. Karjalan Kirjakauppa ja kustannusliike.

Gummerus, J. & Rosenqvist, V.T. 1916. Kirkkohistoria keskikouluja varten. Jyväskylä. K.J. Gummerus Osakeyhtiö.

Nielsen, F. & Gummerus, J. Kristillisen kirkon historia I osa. Vanhan ja keskiajan kirkkohistoria vuoteen 1300. Helsinki. Otava. [1909] -1913.

SPIRITUAL STUDIES (SIELUOPPI)

Boxtröm, B. 1908. Kasvatusopillinen sieluoppi. Karjalan Kirjakauppa ja Kustannusliike. Osakeyhtiö, Sortavala.

PEDAGOGY

Ritter, P.H. 1913. Lastemme Kasvatus. Kasvatusopillisia mietelmiä. Ester Peltonen Hollanninkielestä suomentanut. WSOY. Porvoo.

Soininen, M. 1980. Lyhyt kasvatus- ja Opetusoppi. Otava. Helsinki.

Ruotsalainen, A. 1915. Pikkulapsi ja sen hoito. Porvoo.WSOY.

GEOGRAPHICAL STUDIES OF HOME DISTRICT (KOTISEUTUOPPI)

Jotuni, A. 1912. Kansakoulun maantieteellinen kotiseutuoppi. Viittauksia opettajille kotiseutuopin opettamiseen. Porvoo. WSOY.

ECONOMICS (Kansantalousoppi)

Harmaja, L. & L. 1915. Kansantaloustiedon Pääpiirteet. Kustannusosakeyhtiö Otavan Kirjapaino Helsingissä 1915.

SOCIAL STUDIES (YHTEISKUNTATieto)

Lindeqvist, K.O. 1915. Yleinen historia, Porvoo.WSOY.

Munch, P. - Ståhlberg, K.J. 1911. Yhteiskuntaoppi Suomen oloihin sovellettu. Kustannusosakeyhtiö Otava Helsinki.

Hjelt, V. 1915. Yhteiskuntatietoa kansalaisille. Porvoo. WSOY.

HEALTH CARE (TERVEYSOPPI)

Oker-Blom, M. 1904. Terveysoppi. Kustannusosakeyhtiö Otava. Helsinki.

Schmeil, O. 1908. Ihminen. Porvoo. WSOY.

CHILD WELFARE (LASTENSUOJELU)

Helsingius, G.A. 1899. Vaivashoidon *käsikirja*. J. Simeliuksen Perillisten Kirjapaino-osakeyhtiö. Helsinki.

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ACTIVITY SYSTEMS AND MORAL REASONING: AN INTERVENTION STUDY

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ACTIVITY SYSTEMS AND MORAL REASONING: AN INTERVENTION STUDY

Abstract

Seventeen social educator students were taught to analyse their work activity by means of a Vygotsky-inspired method, drawing on Engeström's notion of an activity system. The method aimed at increasing the consciousness of the students of the structure of work activity system. The participants wrote two accounts of their field-work practice experiences in child welfare institutions, six months apart. The accounts were blind scored for Kohlberg moral judgment stage and for the ethic of care level. While few instances of care reasoning were identified, most of the accounts could be coded for moral judgment stage. Stage 4 (or higher) reasoning increased from 22% at Time 1 to 59% at Time 2. It was interpreted as due to increasing reflection of one's activity, induced by use of the tools provided by the teaching. We also present evidence of socio-cognitive conflicts which involved a normative orientation attributed to the permanent staff of the institutions and a more flexible orientation of the students.

Keywords: activity theory, moral reasoning, socio-cognitive conflict

In moral development and education research (for reviews, see, e.g., Narvaez, 2006, Nucci, 2006), the outcome of an intervention is often measured in terms of the change produced by the intervention on a developmental scale of moral reasoning. Typical approaches in the rule ethics approach (Narvaez, 2006) have been dilemma discussions and participation in just communities (Power, Higgins & Kohlberg, 1989). This paper asks whether an intervention geared at reflective mastery of the participants' work could lead to moral judgment development as a by-product.

The developmental work research (DWR) or expansive learning framework by Engeström (e.g., 1987, 2005; Engeström, Miettinen & Punamäki, 1999) has dominated Finnish adult education for some decades now. The central concept of DWR is activity system. Derived from the basic tenets of the Russian cultural-historical school of Vygotsky (1978) and Leontiev (1981), DWR views any human work activity as a system consisting of 6 elements, actor, tool, object, rules, community, and division of labour. The relationships between these six elements are illustrated by means of triangles. The top part of the triangle refers to an actor striving to **an object-related outcome** using a tool. The bottom part of the triangle refers to the social context of the activity, as part of a community, with a division of labour, following certain rules. For instance, a social educator (actor) in an orphanage (community) uses her or his professional skills and cultural artefacts as means (tools) to reach the objective of promoting the welfare and citizenship competence (object) of the children and adolescents, following existing rules and the agreed-upon division of labour. The **objective** of the DWR interventions is to make the individual conscious of the activity system of which his or her actions are part, to clarify what one wants to achieve and how to transcend the internal contradictions in cooperative work. Particular attention is devoted to contradictions within the activity system. They are regarded as stimuli of developmental progress. Seeing oneself and one's actions as part of a larger whole or system is essential for DWR. The aim of the interventions is to teach participants to use triangles as tools in analysing their activity as a system, and thus

make them conscious of their role in the system and in the division of labour. These were the central ideas that guided the present training study, which does not represent DWR properly speaking. DWR also emphasizes the historical aspects of any given activity.

Figure 1 here

The essential aspect of the DWR in the present context is that this approach is entirely couched in “sociological” terms and does not involve any moral vocabulary (e.g., justice) in its conceptualization of activity systems. In this, it differs from some other approaches derived from the cultural-historical theory, eg., Mark Tappan’s (1998, 2006a,b) sociocultural approach. However, given the focus on contradictions and their central role, it makes sense to ask to what extent the contradictions (which may manifest themselves in the form of narratives of interpersonal conflicts or disagreement on community rules) within activity systems have a moral component. (Note that the concept of contradiction within the DWR is larger and does not restrict itself to the above aspects.)

Since contradictions force individuals to consider other work community members’ viewpoints, they entail social perspective taking, which is the structural basis of Kohlberg’s (1984) stages of moral judgment development. The first level (the first two stages) are egocentric, at the second level first interpersonal relations and then society as a whole are seen as a system, whereas at the third, postconventional level, the perspective becomes an outside or prior- to- society one.

Kohlberg’s focus was on justice, but social perspective taking is not restricted to justice. The Ethic of Care, as described by Gilligan (1982) and Skoe (1993, 1998), involves a similar increase in social perspective taking (Juujärvi, 2005). First the centre of care is oneself, at the second level it is the other, and the final level involves balanced consideration of one’s own and other persons’ needs. The cognitive-developmental moral research has increasingly shifted its focus from

hypothetical to real-life problems. Wark and Krebs (1996, 1997) showed that the type of moral problem made a developmental difference in Kohlberg's stages. The reasoning displayed in prosocial and social pressure dilemmas was higher stage than the reasoning on antisocial dilemmas. Juujärvi (2005) showed that this was also true for the ethic of care levels (Skoie 1993, 1998). Further studies (Helkama, 2004; Myyry & Helkama, 2007) refined the taxonomy, indicating that the varying degrees of socio-cognitive conflict (Doise & Mugny, 1984) in the dilemma types partly explain the differences. Together, these studies suggest that the developmental level of moral reasoning shown by persons in the real-life dilemmas they choose to report does not necessarily reflect their moral reasoning competence. For the antisocial dilemmas in particular, the discrepancy is nearly half a stage on Kohlberg's scale (Helkama, 2004).

The dominant current social intuitionist paradigm in the psychology of morality (Haidt, 2012) sees the moral domain as encompassing more than justice and care. The four other foundations are authority, loyalty, divinity, and most recently added, liberty. In our analysis we will focus on authority and loyalty, too. Authority refers, roughly speaking, to a moral duty of obeying those who are higher in hierarchy, and loyalty to a moral duty to be a good and loyal ingroup member.

This study: Overview and Hypotheses

This intervention study was carried out, in the context of social educator training, by means of a method inspired by the developmental work research. Four lectures on DWR were given by the first author, together with assignments related to clarifying the goals of the future work by means of triangles. Participants had two periods of field-work practice in institutions of child welfare at an interval of six months. The narrative accounts they provided on their experience according to the instructions given by the teacher are the material of this study. It is important to stress the fact that the initial purpose of the research was not to investigate moral reasoning at all. The idea of

assessing the accounts in terms of the moral reasoning structures they displayed occurred only later, and the second author was responsible for analysing the accounts. Based on the above considerations, the following three hypotheses were examined in this study.

Hypothesis 1 The educational intervention promotes moral judgement development, in the sense that accounts of participants of the conflicts they have faced in their work get higher scores on justice and care reasoning after the intervention than before it.

Hypothesis 2 Accounts involving high socio -cognitive conflict (prosocial dilemmas) are associated with higher stages of moral reasoning than are dilemmas with weaker socio -cognitive conflict.

Hypothesis 3 The use of modeling/triangles during education is related to other-focused and enlarged role-taking and thus higher justice and care reasoning manifested in the accounts of work-related problems.

In addition, we attempted to identify arguments belonging to the other moral foundations, mainly authority and loyalty.

Participants and Procedure

The sample consisted of 18 first-year social educator students at the Social Welfare College of the Deaconess Institute in Helsinki. They were in their early twenties and had an average of 12 years of education. Data were collected from them during an educational intervention which consisted of theoretical field work orientating lectures. The instructions were delivered to the participants in class and the tasks that are relevant in this article were completed at home. As one of the

participants failed to complete the final assignment, the number of longitudinal participants was 17. Participation in the study was part of the schooling that was included in the curriculum of Social Welfare and Education.

Aims of the Intervention

A general learning aim of this intervention was to explore what happens when existing images of work are questioned in training. The purpose was to promote social educator student's individual skills to cope with future apprenticeship and help them structure their experience at field work. The specific interventionist aim was to provide social educator student a tool for structuring encounters in the form of a conceptual and theoretical model of the activity system of work (in the context of an orphanage). The elements of the model consisted of subject, object, mediating artefacts (tools), community, rules and division of labour. Modeling is thus a tool that provides a possibility to recognize factors that are operative in a work context and structure the image of the outcome of interaction between members and parties of the work community. These included personnel, authorities, family members and others with differing experiences, needs, goals and means.

Data collection

The intervention consisted of four orientation lectures which introduced the analytical schema of the work activity system in the form of the triangles described above. The students were asked (1) to describe their preliminary image of social educator work without using theoretical tools, and (2) with the help of the theoretical tools to analyse their job in the child welfare institution where training took place. In all, the participants completed 10 tasks as part of the course. The data used in this study consist of two accounts they gave of their work practice in an institution of child

welfare. The participants used a variable number of triangles in their descriptions. For the present study, attention was restricted to the number of triangles the participants used in their account. The participants consented, in class, to the use of their accounts for research purposes, and full anonymity in reporting was promised. The first author served as the teacher.

The contents of the four lectures could be summarized as follows. The first lecture gave a theory-historical introduction to activity theory and concepts, and a theoretical overview of object-historical approach and developmental work related to social educator work. Task 2 was given. It asked students to describe in a short essay how they would figure out, from a personal point of view, the goal of the future social educator work and meaning. The second lecture prepared the students for field work. The instructions they were given prior to the work practice period were as follows: “Use the triangle to help structure your account. First, define the main point of tension in your work at the institution you worked (orphanage, juvenile home). Second, based on this, identify the most problematic interactive relationship in your work from your viewpoint. Third, identify the crucial developmental points with regard to the object of your activity. Fourth, identify the viewpoint of your interaction partner (child, adolescent, someone else) and think how the viewpoint of your partner (e.g., social problems) could serve to orient your work as a social educator.”

The participants delivered their accounts to the teacher after the two-month field work training period, and had the third lecture. Its focus was on interaction in relation to shared problems between social educator and for instance the youth or someone else, for reconceptualizing the outcome of this communication or other kind of interaction during the first field work period. The needs for developing interaction were discussed in group. The aim of this reconceptualization was to improve students’ subjective understanding of the disturbances in ongoing activity and interaction between herself and other coworkers. Students were asked to analyze how and by

which means (tools) to overcome these interactive disturbances, which were regarded as developmental stimuli for social educator work. By learning to use the triangle (subject, object, tools, outcome, division of labour, rules in the community) as a tool of dialogue, social educator students could critically assess their work issues.

In addition to the instructions for the use of triangles, the following advice for the second account of their field work period were given: “In your future training period, use the general structure of human activity for defining a problem situation in child welfare institution. Identify the major disagreement in the encounter and describe how you solved it. Reconsider from your angle what you actually would have wanted to reach and describe the encounter with no disagreement longer.” And: “In assessing your approach to work, pay attention to the social or educational or other problems of the clients (child or adolescent) and to how you, professionally, could help adolescents take responsibility for their own life situation. Take the new action (social or developmental) opportunities of the adolescents as your starting-point in planning your new approach to work.” The second account was turned in six months after the first.

Scoring the protocols

The protocols were scored for justice stage using the Colby, Kohlberg et al. (1987) manual and for ethic of care level by means of Skoe’s (1993) ECI manual. They were also categorized into the Wark & Krebs (1996) types. For scoring, the transcribed protocols were randomly numbered and blindly rated as to the time. An experienced rater trained by Kohlberg scored the protocols twice, at an interval of six months, with 85% consistency between the ratings. Each account was assigned only one stage score, based on the highest stage found in the protocol. An attempt to find care reasoning from the protocols failed. An experienced scorer trained by Skoe found only a few

instances of care reasoning from the protocols. For the Wark & Krebs classification, the interrater agreement was 91%.

Results

As shown in Table 1, the use of triangles in the protocols increased from Time 1 to Time 2. For their first account of field work, a majority of students used triangles, but typically only one, and almost one third did not use them at all. At Time 2, all participants used triangles, most of them two or more. The majority (80%) of the accounts dealt with loyalty (conflicting interest) problems according to the Wark & Krebs (1996) taxonomy, and the remaining 20% were helping problems. There was no difference on the Kohlberg stage scores between the types.

Table 1 here

Table 2 shows the overall change in the Kohlberg scores. It indicates that the use of stages 4 and beyond increased from 22% at Time 1 to 59% at Time 2 (McNemar test $\chi^2 = 9.37$, $df = 1$, $p < .01$). As shown in Table 3, 94% of the changes from Time 1 to Time 2 were consistent with the cognitive-developmental theory, with 59% progress, 6% regression, and 35% showing no change. The most frequent pattern of change was one half of a stage (80% of progressive changes), with 20% progressing one entire stage or more. According to sign test, the change was significant ($p < .002$).

Tables 2 and 3 here

Hypothesis 2 was not testable, given that only dilemmas of the prosocial type (loyalty and helping) occurred in the accounts. The data did not provide any direct support for Hypothesis 3, in the sense

that the number of triangles used in the accounts was not associated with the stage level of the accounts either time.

Qualitative observations

In this section we illustrate the changes that took place between Time 1 and Time 2 by a few examples. The excerpts were translated by the authors. Our first example is a shift from stage 3 to the post-conventional stage 4/5. The conflict between parents and the trainee described in the first account below was scored stage 3. The student considers the situation from a dyadic perspective, anticipating implications to the mutual relationship and trying to keep them intact:

“The goal was to establish a good relationship with the parents, listen to them....Support the parents in child care taking...State own goals, step by step go forward, I do not give up even though the work is really hard. The challenge of the work, I want to get on with these children, act for them. The greatest tension was in co-operation between me and the parents, it was damaged by parents' indifference towards the children and lack of respect towards my work.
(P17, Time 1) MJI Stage 3, (Contract (affiliation); Serving social ideal or harmony), CJ#24, Colby & Kohlberg 1987, 522, 546)

By time 2, this student's account expresses the prior- to -society perspective. The issue is a conflict situation between a pair of twins and other adolescent girls in the juvenile home. The twin sisters have just been come to the institution. The "old" girls blackmail, threaten and take advantage of the new girls by demanding them sweets, money and cigarettes and by forcing them to buy them beer for weekend. The sisters gradually notice that what at the beginning appeared a friendship turned out to be exploitation. They try to talk about the issue to an employee,

being afraid of the threats would be carried out, but with no result. The student analyses the situation from a system perspective:

”What I found problematic was that the employees did not take the issue out to the open with all the girls but the twins had to gradually sort out the situation by themselves... .Consequences should have been explained to all the girls, if the victimizing continued despite all efforts. (..)Because the issue was just left alone without dealing with it together, is to me almost the same as accepting the victimizing...According to my mind this penalizing by the old girls should have been stopped as it began by openly addressing the issue with all the girls.... making it clear to them that threatening, blackmailing and physical or psychological violence are forbidden in their slightest form.(...)The issue should have been dealt with profoundly in public and ultimately reaching an agreement among the girls.”

(P17, Time 2) MJI Stage 4/5, Law; (Maintaining social contract or freely agreeing CJ#38 Colby & Kohlberg 1987, 749, 792)

The juvenile home is here regarded as a social system, where every act or omission influences the rest of the system. Addressing the issue openly with all the girls is a kind of stage 5 principled means by which the conflict can be solved. The account shows that the problem is considered from the perspective of the employees, the twin sisters, as well as the other girls, and the solution guarantees the same rights to everyone. A shift to the systemic perspective is also illustrated by a trainee (P 16) whose Time 1 judgments were assigned to stage 3 and Time 2 judgments to stage 4. A systems perspective was obvious in descriptions of the working community: ”Division of labour did not always work and caused tension to the working community, which in turn influenced both the children in care and educational situations.(.) These situations had stressful

effect on the work community as a whole.” The stage 4 perspective is also reflected in the manner she describes a child she attended:

”Regardless of whether the child stays in just this ward a week or a year one must create each care situation with long term prospects to the child. For example, while playing with a child enjoying it was a great goal just in this situation but had influence also on the whole development of the child.... I respected his feelings and did not by force adopt a therapeutic attitude towards him...” (P16, Time 2) MJI Stage 4, Authority; Maintaining equity, CJ#27 (Colby & Kohlberg 1987, p. 576, 603)

Respecting other persons feelings, as well as talking about the long-term effects of the care on a child’s life reflect stage 4 social perspective. The trainee describes how she built trustful relationship with a boy:

” After getting acquainted, I played chess with the boy talking at the same time, perhaps, from the boy’s perspective , this and that, choosing though the subjects with purpose. Trust was born. At the same time I had to be consistent and in a way show that I do not tolerate the boy’s bossing around. Yet, I made it plain by my behaviour that I accept him and acknowledge his hurt feelings, and even though I need to keep the agreed limits I accept him.”

(P16 Time 2) MJI Stage 4 (Affiliation) Serving social ideal or harmony, CJ#23, Colby & Kohlberg 1987, 574, 597)

The excerpt shows how the trainee put herself in the boy's shoes, imagining how her acting appears in the boy's eyes: ("perhaps, from the boy's perspective this and that") ... ("I made obvious with my behaviour that I accept him...") keeping at the same time the role as a representative of the child welfare institution: ("even though I need to keep the agreed limits").

Authority and loyalty

In many accounts, a striking feature was a strong tension between the authority approach attributed to the senior employees in the institution and the apprentice's focus on justice and on children's rights:

"In my opinion it is not fair to the child to demand her immediate concentrated attention in dressing when the adult has said: 'Now go we out.' In my mind it should in these cases be the adult who is supposed to control herself and avoid rushing and yelling ... The central problem is how the senior employees would welcome a newer employee? Do they let her express her own views on issues, or do they consider her a threat to their own position? Do they silently or more visibly try to pressure her into accepting their own habits, or are they willing to discuss differing views? ... Senior employees should be able to trust the newer employee who is serious about doing her duties, even though she may not do it in the same way as they do themselves." (P7, Time 2).

In many accounts, a clear ingroup-outgroup constellation emerged, in which the attempts of the student to introduce changes led to her being categorized as an outgroup member.

"As a major surprise to me, part of the old employees considered that there was no need for change, a peaceful atmosphere in the ward and easy shifts were their priority ... Finally, those who refused to change

were converted, and a common line was agreed on, which lasted though only as long as the meeting ... All managed not to try after all, and there were hurt feelings in the air. Part of the employees regarded the wish for change as a clear insult to the previous practices, that is to say directed at them.” (P6/Time 2).

The social psychological dynamics of the work community is well illustrated by the following excerpt, where even mild criticism is interpreted as disloyalty: “When I started the training period, she asked me to talk about their (the senior employees’) work ... I did not criticize their work much, but if I gave a different opinion about some issue, it was received with strong defensiveness” (P7 Time 1). In the descriptions as a whole the clash between the younger employees’ unwillingness to adapt an outgroup identity as they seek justification for their own personal views.

Discussion

In all, for the 17 longitudinal participants, we found 10 cases of progress, 6 cases of no change and 1 regression over the 6 months follow-up period. The mean rate of progress was one third of a stage. The lack of a comparison group makes it difficult to claim with confidence that the change observed was due to the intervention. However, a look at longitudinal changes in the relevant studies suggests that this is likely. For instance, Juujärvi (2006) found the same amount of change (30 WAS points) in two years, four times longer than in the present study, in her Finnish study of comparable sample, and Armon and Dawson (1997) found an average annual change of 12 WAS points in their youngest age group in a 13-year longitudinal study. These longitudinal studies suggest, then, that around the twenties, the average half a year change would be 6-7 WAS points. The change observed in the present study was, thus, five times larger than the average naturally occurring change.

While the results suggest that the intervention carried out by means of the method inspired by developmental work research (DWR) did have an impact on the developmental level of moral (justice) judgments, caution is called for advancing strong claims based on an analysis of two accounts of field work practice alone. Further studies, with more varied methods of assessment, are needed to confirm the hypothesis that the use of the triangles as a tool in mastering and understanding the work process leads to developmental gains in justice reasoning. While the target of the intervention was not moral development, the social perspective taking component of the teaching, which emphasized identification of the tensions and contradictions within the activity system, may have been responsible for developmental advances. Also the socio-cognitive conflicts between the apprentices and the senior staff over work-related problems, evidenced by the accounts, may have contributed to developmental advances. Individuals are likely to give a moral meaning to contradictions they encounter in work contexts. The senior workers in the institutions seemed to base their moral outlook on Haidt's (2012) authority and loyalty foundations, whereas the students often in their accounts represented the fairness foundation.

We expected that the problems encountered by students of social education would elicit more care reasoning than they factually did. It was not possible to assess development of care reasoning on the basis of the accounts. The reason, we speculate, might have been the training focused on the activity system and its contradictions, including division of labour, which are essentially problems of justice, not care. It may seem puzzling that the number of triangles used in the accounts increased in the six month interval from Time 1 to Time 2 but did not predict the final level of moral reasoning displayed by the participants. However, because the cultural-historical approach assumes that use of tools gets internalized in learning, the explanation for this finding could be that those who made most progress had internalized the use of triangles to a greater extent than those who made less progress.

To conclude, the present findings provide preliminary evidence that our explicitly non-moral intervention carried out by the method inspired by Engeström's (2005) DWR, produced advances in moral judgment toward stage 4 social system and conscience as a by-product. If these observations turn out to be replicable, they suggest that moral educators may be wise to consider adopting DWR-derived procedures as part of their tool-kit in fostering justice reasoning in early adulthood. There is evidence that Vygotsky-inspired methods can be successfully applied to increasing pre-schoolers' development on Piagetian autonomous moral judgment (Helkama, 1988) and on their self-control skills (Diamond, Barnett, Thomas & Munro, 2007). They could be successful in more mature age, too.

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Figure 1. General Structure of Human Activity (Engeström, 2005, 31)

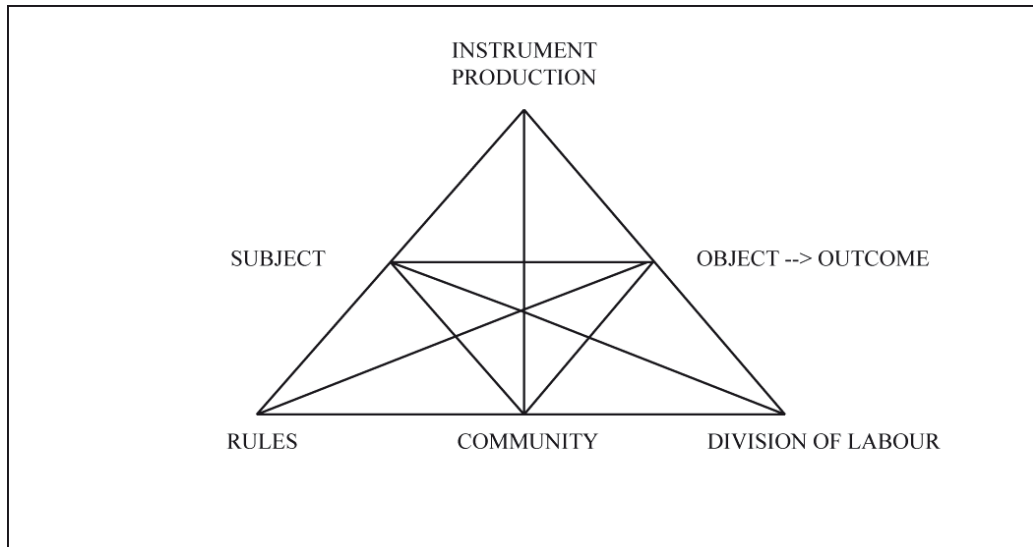


Table 1. The Use of Triangles

	Time 1 %	Time 2 %
0	28	0
1	50	12
2<	22	88
	100	100

(n=18)

(n=17)

Table 2. MJ Scores on Real –Life Dilemmas:

Stages of Moral Reasoning across Global Stages between Time 1 and

Time 2

Justice	Time 1	Time 2
Stage	%	%
3	39	18
$\frac{3}{4}$	39	23
4	22	47
$\frac{4}{5}$	0	12
Total	100	100

Table 3. Longitudinal change patterns

No change

3 – 3	3	
$\frac{3}{4}$ – $\frac{3}{4}$	2	
4 – 4	1	
Total		6

Progress

3 – $\frac{3}{4}$	1	
3 – 4	1	
$\frac{3}{4}$ – 4	5	
3 – 4/5	1	
4 – 4/5	1	
Total		10

Regression

4 – $\frac{3}{4}$	1	
Total		1

8 MORAL VALUES IN CONFLICT IN ELDERLY CARE

Eva Wardi

The goal of this exploratory study is to examine the kinds of dilemmas that professionals working with elderly people report. Dilemmas are analyzed in terms of the Wark & Krebs (1997) typology that has been widely used in studies of moral development and education. As the studies of taxonomies of real-life moral dilemmas have mostly relied on university student samples (Juujärvi 2005; Myyry & Helkama 2007; Wark & Krebs 1996, 1997), it is appropriate to ask whether the moral dilemmas faced by health professionals could be adequately captured by this taxonomy. A recent study by Myyry (2015) of people who care for their close ones suggests that there might be other types of dilemmas not covered by this taxonomy.

Discussing real-life moral dilemmas is an important part of moral education (Krebs, Denton & Wark 1997). Exposure to moral problems that one is likely to face in work could be seen as an essential part of professional education (Rest & Narvaez 1994). Thus the present exploration is relevant to moral education, too.

The target group of the present study were professionals working in elderly care. The Finnish care for the elderly has recently been in the focus of public discussion in which the emphasis has been the lack of resources relative to the needs. The challenges that the elderly care system in Finland currently faces are illustrated by a recent inquiry by the National Supervisory Authority for Welfare and Health (Valvira, 2016), which showed that as many as 93% of the 7000 respondents had observed mistreatment of clients in their workplace.

Recent literature has also highlighted legal and social psychological questions associated with interactions between care providers and nursing home residents, e.g., who has the right to make decisions regarding the life of the elderly, how to guarantee that a person possesses adequate cognitive and emotional ability to be afforded the right to make personal choices or ascertain the ability of the residents to give informed consent to the decisions that touch their life (see, e.g., Eliassen, 2016; Kapp, 2012). Thus, those working within the care system may find themselves in situations where the system acts against elderly person's welfare or forces caretakers to violate their ethical approach or where the residents' right to self-determination and care for their welfare are in conflict.

Types of moral dilemmas. The Wark & Krebs (1996, 1997) taxonomy of moral dilemmas was chosen as the framework of this study because it was expressly developed to deal with everyday moral problems and has been used in research on care professions (eg., Juujärvi, 2005, 2006). This taxonomy has also been linked to professional and moral development (Juujärvi, Myyry & Pessa, 2010; Myyry & Helkama, 2007; Wardi, Chapter 7 in this volume; Wark & Krebs, 1996, 1997). The taxonomy distinguishes five dilemma types: (1) Social pressure to violate one's values or identity, where the person (P) feels pressured either implicitly, by another person or group to engage in identity-inconsistent behaviors that violate his or her values. (2) Reacting to conflicting demands; or Loyalty where P is faced with two or more people making inconsistent demands on him or her, often with implications for their relationship, and must decide whom to help and whose expectations to fulfill. (3) Reacting to the Needs of Others; or Helping dilemma, where P feels conflicted about whether or not he or she is responsible for engaging in some proactive behavior in another's behalf and what his or her duties or responsibilities are toward the person in question. Helping dilemmas involve a conflict about the limits of one's responsibility. Types 2 and 3 are called prosocial dilemmas while the remaining types of dilemma are titled antisocial dilemmas, for they focus on antisocial behavior. (4) In transgression dilemmas, somebody has broken a moral principle, for instance, by stealing, and P must decide whether to report him/her. (5) Temptation dilemmas focus on P's rule breaking, for instance taking a day off and lying that one has been ill.

Some of the dilemma types are more difficult than others. Myyry and Helkama (2007) asked respondents to assess the difficulty of representative real-life dilemmas, taken from previous studies, and found that loyalty and social pressure problems were felt to be more difficult than were the other dilemmas. Moreover, in some studies, those who have scored higher on measures of moral judgment competence have more often chosen social pressure and loyalty real-life dilemmas to be reported (Juujärvi 2006).

From a philosophical viewpoint, the real-life dilemmas that have been examined in the studies are not all moral dilemmas, because they do not meet the criterion of a dilemma, viz. conflict between two moral values. People often report everyday "dilemmas" in which they confess having done wrong. Myyry & Helkama (2007) asked their respondents whether they thought their action was right or wrong. The proportion of "don't know" responses was highest for the loyalty and social pressure dilemmas (23%) and lowest for the temptation dilemmas (7%), which was in line with the felt difficulty of those types and suggests that those two high socio-cognitive conflict dilemma types represent more prototypical moral dilemmas than the other three.

Myyry & Helkama also found a marked discrepancy between the easy, temptation dilemmas, and the difficult, social pressure and loyalty dilemmas, for the “wrong” responses. Almost half of the respondents who reported the former type dilemma said that they had done wrong, whereas the corresponding figure for the latter was only 7%. While this discrepancy is not directly relevant to the typology as such, it would be of interest to see how those who think they have broken their moral principles in response to social pressure, for instance, justify their wrongdoing.

The typological Wark and Krebs approach to everyday moral problems started from an interest in the situational variation in developmental measures of moral judgment. Moral judgment development has usually been assessed by means of hypothetical dilemmas, chosen by the researcher. How do the developmental levels of moral judgment, assessed through hypothetical moral problems, relate to the types of personal everyday moral problems, reported by people? Existing research, reviewed for instance by Krebs, Denton & Wark (1997) and Helkama (2011), has examined many aspects of this question, using a variety of measures of moral judgment development. One open question in this research tradition is whether those who score higher on developmental measures of moral judgment are more likely to choose more cognitively demanding (and accordingly more difficult) personal everyday moral problems to report. The evidence is mixed. In a college student sample, Juujärvi (2005) found that developmental levels of the ethic of care (but not of justice) predicted reporting the most difficult types of moral problems, loyalty and social pressure, rather than other types. However, Myyry, Juujärvi & Pessa (2015) failed to find any relations between developmental measures of moral judgment and types of everyday moral problems reported by another college student sample.

Is the five-type taxonomy applicable to all contexts? Tuori (2008) examined moral dilemmas reported by social workers engaged in outreach youth work. She identified a type of dilemma that was not covered by the Wark and Krebs (1996) taxonomy. In this type, the values of the social workers and the internalized requirements of the job were in conflict, for instance when they felt they have a duty to promote the well-being of the client but the job required respecting their right to self-determination. This kind of a dilemma is purely internal, as the social pressure or conflicting expectations are not external but come from within the person. Myyry (2015) analyzed more than three hundred moral dilemmas reported by people who took care of their close relative, and also found a new type of internal dilemma, in which the respondents saw a discrepancy between the requirements of the task and their own resources. These two studies, then, suggest that different social and work contexts may give rise to moral conflicts that cannot be described in terms of the Wark & Krebs categories.

Moral schemas. One of the most frequently used developmental theories of moral judgment development in the research on professionals is Rest's and his associates' Neo-Kohlbergian approach to justice reasoning (e.g. Rest & Narvaez, 1994; Rest, Narvaez, Bebeau & Thoma, 1999), with a focus on cooperation. Development proceeds from a relatively egocentric conception (what do I and my close ones profit from this?), to an understanding of the importance of the norm system in maintaining cooperation, and to a "prior-to-society" perspective, which asks for the moral basis of the norm system. The method is based on presenting respondents hypothetical dilemmas (e.g., euthanasia) and asking them to assess the importance of different issues in deciding how to solve the dilemma. Research with this Defining Issues Test (DIT) has shown that with increasing age, individuals in most cultures start to prefer developmentally more advanced "prior-to-society" perspective (Rest, 1986). The Neo-Kohlbergians distinguish three basic schemas that are used in solving dilemmas. Developmentally the earliest one is the Personal Interest Schema (PIS), exemplified by the euthanasia item "Wouldn't the doctor feel guilty from giving the patient so much medicine that she died?" Maintaining Norms Schema (MNS) is measured for instance by the item "Isn't the doctor obligated by the same laws as everybody else, if giving an overdose would be the same as killing her?". An item gauging the Post-conventional Schema (PCS) is "Is helping to end another's life ever a responsible act of cooperation?" While people use those different schemas flexibly in different situations, the tendency to prefer the developmentally highest schemas with increasing age has been firmly established, most recently for instance by Myyry, Juujärvi & Pessa (2013) in a longitudinal study of college students.

Moral schemas and values. Since moral schemas are, essentially, organizations of social perspective taking, they represent structures that are conceptually independent of values, which represent content. A review of relevant studies (Helkama 2011) showed that 70% of positive associations of value priorities with post-conventional moral schemas (PCS) reported in the literature were for universalism values (e.g., equality, broadmindedness, social justice), and the remaining 30% were equally divided between benevolence (e.g., helpfulness, honesty, responsibility), and self-direction (e.g., creativity, freedom), which are adjacent to universalism. Those were also the three values that predicted PCS in a study of Finnish college students (Myyry & al., 2010), even controlling for social perspective taking. The longitudinal study of the same authors (2013) showed again the central role of universalism values in PCS. In sum, applying the post-conventional schema requires the ability to look beyond laws and social norms and thus be prepared to think in a way that is in contrast to the opinion of the majority (Juujärvi, Myyry & Pessa, 2010, 486). As Juujärvi et al. (2010) argue, justice-related perspective taking as an integral part of professional expertise may assist in reciprocal meeting with customers in a way that best meets their needs.

The present study

The present study addresses dilemmas that professionals working in elderly care spontaneously report, and asks how their personal values and moral schemas manifest themselves in their reports of work-related problems. It asks, first, what kind of dilemmas those working in elderly care face in their work, and second, to what extent the Wark and Krebs taxonomy is able to capture all the experiences that the respondents describe. Is it possible, for instance, to find the type of dilemma of internalized values (Tuori 2008) mentioned above, or a conflict between task requirements and own resources (Myyry 2015)? This latter dilemma is not, strictly speaking, a moral dilemma at all, although many individuals who took care of their close relative reported this kind of problem as a response to an explicit request to describe a moral dilemma.

How and why real-life moral dilemmas reported by ordinary people sometimes fail to meet philosophers' criteria of a dilemma is an issue that has received scanty empirical attention. Myyry & Helkama (2007) noticed that the proportion of respondents who said they had done the right thing increased with the difficulty of the type of dilemma. Thus, the implicit message of the accounts tends to be "this was a hard dilemma but eventually I managed to solve it correctly". But how does the minority, with a less ideal description to be told, cope with the notion that they did the wrong thing? This issue will be dealt with, too.

Since the main interest here is the exploration of value conflicts, moral schemas and personal values are used for illustrative purposes only. The interested reader finds the detailed statistical information on them in the Appendix.

METHOD

Respondents and Procedure

The final sample of 14 respondents (mean age =38, SD=13; range 21-62 years) consisted of 5 Bachelors of Social Services in Finnish called (*sosionomi*) attending bachelor-degree educational programmes for elderly care, 1 adult student from a University of Applied Sciences to gain a Bachelor degree in Social Services including Social Services for Elderly Care, and 8 Elderly Care Professionals (Bachelor of Social Services and Health Care, in Finnish called *geronomi*) graduated from Metropolia University of Applied Sciences. Most of them had long previous work experience, for instance in practical vocation while a minority were young adults whose work experience was restricted to

practical training. All participants were working at the time of data collection. They were contacted through Diakonia University of Applied Sciences and the Association of Elderly Care Professionals Finland (in Finnish Suomen Geronomiliitto). To provide full anonymity, the test instructions were passed by the researcher to the two institutions and the respondents were selected by them.

In the Diakonia University of Applied Arts instructions were sent to all (9 respondents) in the program and 18 instructions were sent by Association of Elderly Care Professionals to all those (9 respondents) Bachelors of Social Services and Health Care who volunteered to participate in the study. Four respondents out of original sample (n=18) failed to produce the essay. The length of the essays varied from 1 to 2 pages. The dilemmas dealt almost evenly with private care homes (57%) and communal ones. It took about one to two hours to complete the tasks. Participation was voluntary and no remuneration was provided.

The institutions involved approved the full research plan in the respective research committees, including Helsinki University doctoral program. The respondents' individual consent to participate and to use the material for this study was received. The material was coded and used without the names of participants, the institutions nor the care homes from where the material originated in order for providing full anonymity and ethical integrity of those involved.

Measures

The essay instructions asked participants to describe an elderly care problem they had encountered in their work. Morality was not mentioned. They were instructed to analyze the origin of the problem, indicate the parties involved and the responsibility of each party, as well as the way the problem was solved. The essays were coded for the types of dilemmas they represented using the Wark & Krebs (1996) taxonomy. As most of the essays involved ingredients of several types (see below), they were coded as the most difficult type found in the protocol (1 - social pressure and loyalty, 2 - no social pressure or loyalty). The interrater agreement between the author and a second rater, a specialist in the social psychology of morality, was 92%. An attempt was made to score the protocols for moral stage but it was not successful.

Moral reasoning was measured by the short version (including three dilemmas) of the Defining Issue Test DIT (Rest & al., 1979, Finnish translation, e.g., Myyry, Juujärvi & Pessa 2010). The DIT is a multiple-choice test that provides the respondent with a dilemma, and 12 items representing different stages of Kohlberg's theory. The respondents were asked to rate the relative importance of each item on a five-point scale (from 1= of no

importance to 5 = of very high importance) and then to rank the four most important items. The P-score, (PCS), the most frequently used index is based on the relative importance of rankings that a respondent gives to items representing post-conventional moral reasoning. In addition, MNS and PIS scores were calculated.

Value priorities were measured using the Portrait Value Questionnaire (PVQ; Schwartz et al., 1999). Each portrait consists of two sentences that characterize the person's goals, aspirations and wishes, all expressive of a single value type. Respondents are asked to indicate how much like the characterized person they are, on a six-point scale (1= not at all similar...6=very similar). From these 42 items 12 value types were formed: Power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, security, work and health. To control differential use of the Schwartz's value scale, centered sum variables were used in the analysis; i.e., a personal mean of all 42 portraits was calculated for each participant separately and the means of the sum variables were divided by the personal mean.

RESULTS

As shown in Table 1 the elderly-care professionals tended to select Loyalty and Social pressure types of dilemmas for reporting. Table 1 also indicates that those who reported loyalty and social pressure dilemmas had (statistically non-significantly) higher PCS scores and lower MNS scores than those who reported other types of dilemmas.

Table 1. *Dilemma Types and Moral Judgment Scores*

Dilemma types	Loyalty+Social Pressure	Helping and Transgression
N	10	4
Mean PCS	52.2	38.8
SD	12.14	21.04
MeanMNS	21.21	36.13
SD	14.39	19.43

The striking feature in the protocols was that many of them were difficult to assign to a single type of dilemma. In fact, only two of the accounts were judged as representing one single type of dilemma, one loyalty, the other helping. Typically, they often combined social pressure and conflicting demands directed at the respondent, who, additionally, reported reacting to what (s)he regarded as transgression.

In the only “pure” loyalty dilemma an old person wants to sleep late in the morning, and the participant P16, an intern, is inclined to comply with the resident’s wish, but the superior expects that the intern follows the rules of the care home. P16 scored higher on the PCS (48.14) than on the MNS (29.62). The helping-only dilemma was produced by P3 (PCS= 44.44, MNS= 52.85). It described a situation in which an elderly resident did not want to participate in group activities, and the issue was how to help this person (see below).

More typical, however, were the accounts that combined several dilemma types. For instance, a 50-year-old elderly-care professional described a situation in which as a consequence of a repair in the locality, some of the patients (with dementia) were moved to another room on another floor, where it was impossible to guarantee their safety.

The respondent had a high PCS score, and scored higher on Universalism and Self-direction than on Benevolence:

- - - The employer expected me to work without questioning the arrangement - - - In addition to that I was expected to explain plausibly the situation to a relative of the elderly person who was forced to change her accommodation. Obviously, I could not tell the real situation to the relative, but to formulate and present it in a different light than it in reality was. In other words, to tell a lie. - - - .(P17; age 50, PCS 48.14, MNS 40.75, Universalism 1.30, Self-direction 1.17, Benevolence 1.10).

In addition to social pressure, the account makes it explicit that also a loyalty conflict was involved: “I tried to be loyal both to my employer and to my clients. “It was an impossible equation” (P17). And it is at least implicitly implied that in giving unjust commands and forcing her to act against professional values the employer commits a transgression. The further implications of the situation were described as follows:

- - - When answering to the sister’s questions I was required to lie in order to make the arrangement seem at least to some extent justifiable. The arrangement did not indeed work for the client’s benefit. - - - she was taken advantage of because everyone knew that no one will resist the arrangement - - - The client herself was not able to argue against the new arrangement. - - - I acted strongly against my ethical principles because I was forced to. The other option would had led to serious consequences with regard to my job - - - (P17)

This participant’s high priority for Universalism values (including equality and social justice) was also clearly manifested in her report, as shown by the following excerpt:

--- Because it involved persons who had no close ones to look after their interests, it was possible to treat them the way that was most convenient for the system. This was strongly against the principle that also those with dementia share the same rights than the other citizens ---. (P17)

In fact, the elderly persons' legal/moral rights were salient in the accounts, as 13 (93%) of them mentioned the right to self-determination. One participant explicitly stated that the problem was how to put into practice a demented person's right to self-determination: *"Where is the boundary between abandonment and self-determination?"*:

--- Why are the nurses trained to TREAT with whatever means, also so that the clients' physical integrity is compromised (that of course influences psychological integrity) and self-determination? --- However I feel that the laws and orders ultimately guide my actions as a person responsible of my unit, but the views between people vary a great deal ---. (P15; age 37, PCS 29.62 MNS 37.03 Universalism 0.92, Self-direction 1.23, Benevolence 1.33).

This participant was oriented to maintaining law but felt that law is "in conflict with ethical principles". In the following excerpt, another participant is clear about her duty to implement the client's right:

--- I found it as my responsibility to confirm the client's own will, if she would be obliged to pay the bill to the working center. --- The consequences would concern the possible violation of the client's rights if she is forced to act as it is "the custom of the house". - (P4; age 44, PCS 44.44, MNS 14.81, Universalism 1.37, Self-direction 1.37, Benevolence 1.5).

Here is another illustration of the way the participants often felt their attempts to respect the right to self-determination of the clients were met by the organization:

--- The frequent problem related to the practical work and training is communication with demented persons and their possibility to be heard. It is not the question of one or two workplaces, where I have been criticized for asking demented person's opinion and the response of an angry nurse is always the same: "You are not supposed to ask them but command." --- I feel that whether cognition is degraded or not, you need always to ask a person because [a demented person's possible] declining leads to conversation and therefore to social communication, where the demented person finds her/himself as an equal individual without feeling distressed-

- (P14; age 26, PCS 59.25 MNS 22.22 Universalism 1.23 Self-direction 1.23, Benevolence 1.48).

The following excerpt again illustrates a dilemma that involves social pressure, loyalty and transgression. An elderly lady in her eighties with many diseases and undernourishment had problems in home care. The lady lived with her son who had an alcohol problem. The son did not take care of her mother but obviously used her pensions for alcohol. The lady was monitored by open ward health services but nothing was done, possibly because the old lady herself confirmed that everything was fine. At this phase the elderly care professional was contacted by a geriatric nurse for assessing the lady's status and geriatric rehabilitation at the hospital was suggested. The care professional provided a solution to the client's care, supported by a geriatrician. They both argued that the old lady should not go home any more, while she, her son and the head of the nursing services maintained that she will well manage to live at home. The following excerpt reports what happened then:

- - - The client was released home in two weeks. She got new medication, and a walker. - - - I still called the home nursing agency and asked that they would assess the situation at home. I was told that the follow-up was not included in my territory but theirs. I suggested that the client be allowed to attend daycare, where she could use the bath and her situation could be monitored. No allowance was admitted, as she supposedly was not in need for that - - - . - - - The client had been taken to the unit after two months again. She weighed 4 kg less than before. The son had not bought the medications, neither the new nor the old ones. The money was used for alcohol. The son had called an ambulance when the client had gone unconscious. The client lived a few days, cardiac and brain infarct. (P13; age 58, PCS 48.14, MNS 44.44, Universalism 1.23, Self-direction 1.25, Benevolence 1.25).

The helping type of dilemma relates to the need of others when a person feels conflicted about whether or not he or she is responsible for engaging in some proactive behavior in another's behalf. This type of dilemma was reported by a minority of participants. It is illustrated in the following excerpt from the essay by a participant who scores higher on MNS than PCS and for whom benevolence is higher in importance than universalism:

- - - All the elderly persons do not want to attend the groups. This I experienced as a problem in elderly care. - - - Those persons who are not joining the groups get more easily passivated. As a solution one could suggest the increase of resources to the elderly care. There could be more occupational therapists in the care- and service homes. If this was the case, also those persons that are not attending the groups could be activated better. The care personnel could for instance give them more their personal working

hours - - -. (P3; age 29, PCS 44.44, MNS 52.85, Universalism 1.17, Self-direction 0.96, Benevolence 1.32).

How did the participants reason with regard to responsibility in those cases when they reported that the outcome of the conflict was not desirable or that they had done the wrong thing? The simplest solution is to attribute responsibility to others. This was done by P13 in the case of the old lady and the drinking son. She felt she had done everything she could and concluded:

- - - The son was responsible as well as the day care and the head of geriatric services. I usually try to solve problems in harmony. In this matter I was not listened. The nurses in the unit asked my assessment, which I made, but it was not taken into account. I feel needless. (P13)

Some of those whose work involved applying the Law of Disability Services also reported being helpless:

--- I feel that I act in a "right" way, but the outcome - - is wrong in the sense that those - in my opinion - entitled to the services fail to have access to it. My education and experience tell me that those with dementia are treated in a wrong way in this matter.--- To change the law seems an impossible task. P12 (age 48, PCS 51.85, MNS 40.74, Universalism 1.30, Self-direction 1.16, Benevolence 1.16),

More often, however, those whose account involved a failure to solve a dilemma, also reported repeated attempts to influence decision-makers. An example is P7 who tried to change the routines of the ward she was assigned for two months because she felt there was a lot of room to activate the patients who in her opinion were not treated with respect. She explicitly stated that there was group pressure from the superior and the majority and reacted to a transgression of the principle that clients should be treated with respect.

The concealed and partially open resistance of the rest of the personnel, though, made this work - - - difficult - - -. I suggested after the period that I could present the experiences we had got to the board of the institution, but for some reason nothing came of it - - -. Regarding one private unit I have made a complaint to the provincial government supervising authority concerning malnutrition of the seniors - - -. (P7; age 62, PCS 66.66 MNS, 14.81, Universalism 1.48, Self-direction 1.23, Benevolence 1.23)

In this case, then, while the outcome was not what the respondent felt was the morally right one, she persistently fought for her choice, without giving up.

Likewise, those two participants who described a care/treatment vs. respect of self-determination/communication - asking the client type of dilemma, P14

and P15 (see above), both reported taking active measures for their (obviously) lost cause. P7 reported having called up the Regional State Administration Agency to get support for her interpretation, while P14 (a junior employee) simply wrote that *“my own role as a substitute or student has been restrictive. But I have always stuck to my stand.”* It is no coincidence that both of these respondents had high scores on Self-direction, even though P15 was more oriented to maintaining norms and P14 to postconventional moral schema. As independence was an important value to them, they also wanted to respect the independence of their elderly clients.

In sum, a basic professional moral dilemma for those working in elderly care, discernible in most protocols, is finding the boundary line of care for the welfare of the old people and their right to self-determination. P15 had worked for more than 10 years as a practical nurse. She described the radical change that bachelor-level education brought about: “My starting-point is no more to care at all costs, but the starting-point is the human being and her or his needs”.

While “caring clients against their will vs respect for the self-determination of the clients and abandoning them” is, philosophically, an authentic dilemma, some of the dilemmas were more psychological: “What can I do when I’m not able to follow my own moral principles (in a hierarchical organization)?” The former kind of dilemma is intrinsic in the elderly care, the latter is not. P17 was not the only participant who felt that following her moral principles would “have serious consequences with regard to my job”. But of course “follow your moral principles and lose your job vs give up your moral principles and keep your job” is a dilemma with two bad alternatives, although two moral values are not involved.

P17, who reported this latter type of a dilemma, examined the responsibility issue from a system perspective. She articulated her solution clearly:

---I understand that the situation was very difficult for my superior, too. I myself, for instance, would have gathered both the superiors and the nurses together to a meeting. We should have weighed different alternatives together and agreed on the procedures with regard to responsibility, control, care, informing the relatives and so on. The superiors should have explicitly taken responsibility for their decisions, supported the nurses and participated in informing the relatives. (P17)

What she writes about workplace problem-solving could be taken from a textbook of organizational psychology:

- - - *I think that the most fruitful way is to gather all those involved around the same table and call a spade a spade (lit. in Finnish "lift the cat on the table") - - - The care industry is still so hierarchical that I, for one, haven't come across this model. Those in the "lower cast" are almost without exception left out of the negotiations and planning. (P17)*

DISCUSSION

The majority of the problems described by the participants were classified as social pressure and loyalty dilemmas in the Wark & Krebs (1997) taxonomy. The elderly-care professionals reported work problems which involved having to act against their values and exposure to strong cross pressures from their superiors and residents in the nursing homes. Also Molander (2014, 286) stresses the cross-pressure and regards each care worker's ethical conscience as being of decisive importance in ethical decision making.

This exploratory finding is in line with the strength of the postconventional moral schema (PCS) in the participants' moral reasoning. The PCS makes individuals sensitive to such value conflicts where the professional values of care and respect for the autonomy of the client clash. In an analogous manner, Juujärvi et al. (2010) found that the concept of the right to self-determination emerged at the highest levels (2.5 and 3) of the ethic of care. The respondents' high regard for universalism and self-direction values (see the Appendix) also makes it understandable why those two types of dilemmas stood out: those who value self-direction in combination with universalism (which refers to the welfare of all people) are likely to emphasize the respect of the autonomy of the elderly more than those whose priority value is benevolence (and who thus would emphasize helping and care more than autonomy).

With regard to the Wark & Krebs (1997) taxonomy, the present findings suggest two revisions. First, many dilemmas produced by the participants involved aspects of as many as three types: social pressure, loyalty, and transgression. For instance, a participant reported how she was pressured to lie (social pressure) but also said that she tied to be loyal to the employer and to her clients – and, moreover, clearly implied that the employer had committed a transgression against the professional moral code. This sort of multiple-type dilemma has not been dealt with in previous literature on student samples. Being a member of an official organization means to have obligations of loyalty to the organization, which adds a new dimension to the dilemmatic situation. And in exerting social pressure toward a subordinate, a superior by that very fact may break the rules that (s)he, as a member of a health care organization, is committed to. The dilemmas from student samples typically lack this organizational context. Their context is interpersonal (friend-friend, father-son), which probably makes them simpler than the dilemmas explored in this study. Another explanation for the

complexity of the dilemmas could be the high level of moral reasoning, which is likely to sensitize respondents to the multidimensionality of dilemmatic situations.

Second, several respondents advanced an account of the type “If I had followed my moral principles, I would have lost my job”. While this is subsumable under the social pressure type, it is interesting from the point of view of responsibility. The respondents who reported this kind of dilemma were clear that they had to act against their moral identity. Some indicated resignation, others reported they had attempted to change things.

Other studies of moral dilemmas in a care context have identified additional types not covered by the Wark & Krebs taxonomy. In this study, the internal value conflict identified by Tuori (2008) among outreach social workers was not found, neither was the conflict between task requirements and own resources that Myyry (2015) noticed among people who took care of their close relative. Possibly the more independent work context of the outreach workers and voluntary caretakers in comparison with the hierarchical context of the respondents in the present study explains this difference.

Given that half of the participants were selected by the Association of the Elderly Care Professionals, the sample of this exploratory study was probably more experienced and inclined to critical thinking than the average elderly care worker, as suggested by the high moral reasoning scores. In spite of this bias, the present exploratory study gives rise to a number of questions for further study: Is it possible to identify the type of multidimensional dilemma (combination of social pressure, loyalty and transgression) found in this study (or would it simply be an artefact produced by the length of the report)? If yes, is it typical of hierarchical organizations, as the present findings suggest? Given that social pressure and loyalty dilemmas are felt to be more difficult and associated with stronger emotions than are other dilemma types (Myyry & Helkama 2007), would their combination, which unites both social cross-pressures and threat to a person’s moral identity, be linked to even more intense emotional reactions? The protocols that represented this type of a dilemma sometimes conveyed a strong sense of anger and despair. Recent research has begun to pay attention to the connections of workplace moral dilemmas and work-related stress (Huhtala et al., 2010, Myyry 2015). A plausible hypothesis for further research is that this kind of multidimensional dilemma is particularly stressing

One of the central ethical principles in the elderly care is respect of self-determination of the clients. This is not necessarily easy to implement. In moral education and professional training, it is important to learn to connect abstract principles of the professional moral code to concrete problems students are likely to encounter in future work (Kajamaa & Schulz 2017; Wardi

& Helkama, 2015). Discussion of such real-life dilemmas that have been brought forth in the present study has an important role to play in professional training. One traditional indicator of the success of professional training has been developmental advance on measures of moral judgment. Compared with final year bachelor students (Myyry, Juujärvi & Pessa 2013), the respondents in this study were higher on the developmental measure used in both studies (see the Appendix). Asking students to write accounts of their work experiences combined with training in (non-moral) activity-systems thinking leads to gains in moral judgment (Wardi & Helkama, 2015). Moral judgment development consists of increasing coordination of social perspectives.

The tight financing of the elderly care system in Finland, together with hierarchical management, is likely to lead to malfunctioning, as suggested by the accounts quoted above. This is neither desirable nor necessary. Hierarchy easily prevents taking the role of the “lower cast”, as one respondent put it. Those higher in hierarchy become an ingroup, which sees both subordinates and clients as an outgroup. As shown by a series of studies by Leyens and his associates (e.g., 2003) hierarchy leads to stereotyping the outgroup members and seeing them as “inhuman” i.e. less human than the ingroup members. Thus, discussing workplace moral dilemmas in leadership training would be useful, too.

A serious ethical issue that this study seems to reflect concerned elderly persons’ self-determination. This applied also to getting to know the personal medical data within the system called Kanta services provided by public authorities. Even if the new procedure provides an opportunity for an individual to see the records and comment the data, elderly persons do seldom have the equipment or expertise to do so. This is to say that the legal procedure in practice violates persons’ basic legal rights.

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APPENDIX .Means, standard deviations and intercorrelations for major DIT variables and values

Variable	M	SD	Correlati- ons											
			Pow		Ach	He	St	SD	Un	Be	Tr	Co	Se	Rho
PCS	48.40	14.27	-0.15		+0.17	+0.15	+0.28	+0.05	+0.24	+0.07	-0.16	-0.34	-0.40	.88*
MNS	26.52	14.79	-0.32		-0.31	-0.27	-0.20	-0.33	+0.09	+0.18	+0.07	+0.45	+0.11	.76*
PVQ Values	Centred Mean	SD												
Pow	0.66	0.16												
Ach	0.73	0.12												
Hed	0.95	0.15												
Stim	0.80	0.14												
SD	1.18	0.05												
Un	1.21	0.07												
Se	1.09	0.08												
Be	1.23	0.07												
Tr	0.79	0.08												
Co	0.86	0.12												

*P=.01

N=14

Note POW= Power, ACH=Achievement; BE=benevolence; CO=Conformity; HE=hedonism; PO=power; SD=self-direction; SE=security; ST=stimulation; TR=tradition; UN=universalism ;Rho – the Spearman correlation coefficient between the observed and theoretical (sinusoidal curve) rank order of magnitudes of correlations between the DIT variables and values.

Työväentutkimuksen aihekirjo on laaja jo pelkästään historian tutkimuksen saralla ja voi sivuta niin muita yhteiskuntatieteitä kuin kulttuurinkin tutkimusta. Kohteiden tunneilmasto voi myös vaihdella synkän traagisesta letkeän lupsakkaan, kuten seuraavat kaksi artikkelia osoittavat.

Lisensiaatti Eva Wardi tarkastelee laajassa esityksessään vuoden 1918 sisällissotamme punaorpojen kasvatustoiminnan taustoja, pyrintöjä kouluja heistä valkoisen Suomen arvomaailman omaksuvia kansalaisia. Samalla hän myös avaa kahden henkilön kautta kiintoisan näkökulman valkoisen Suomen eri tuntoihin traagisen sodan hävinnyttä osapuolta kohtaan. Professori Hannu Itkonen puolestaan piirtää omassa artikkelissaan kuvan takavuosien kelpoisan kansanhauskuttajan ja kulttuurin monitoimimiehen Esa Pakarisen kiintoisasta elämänurasta. Vuonna 1989 edesmenneen ja viihdyttäjän uransa jo 1930-luvun alussa aloittaneen Pakarisen syntymästä tuli tänä vuonna kuluneeksi sata vuotta.

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Nationalismin etiikka Suomessa

Punaorpojen kasvattajien valkoisen normin saksalaiset aatehistorialliset juuret 1918

Artikkeli esittelee historiallisen tapaustutkimuksen sisällissodan jälkeisen punaorpokysymyksen ratkaisusta sulauttaa punaisten lapset valkoiseen nationalistiseen kasvatusihanteeseen, jonka aatehistoriallisten juurien katsotaan olevan Saksan 1700–1800-luvun porvarillis-kristillisessä yhteiskuntamallissa. Tapausta tarkastellaan toiminnanteorian, Lawrence Kohlbergin sosiaalipsykologisen moraaliteorian, sisäryhmä- ja ulkoryhmä- sekä essentialistisen infrahumanisaatioteorian näkökulmasta.

Punaorpokysymyksen ratkaisemiseen vaikuttivat sekä kansallisen yhtenäisyyden että valkoisen suomalaisen identiteetin vahvistaminen. Tavoitteena oli säilyttää vanha yhteiskuntajärjestys sekä torjua kommunismin uhka ja työväenliikkeen ihanteet lainsäädännön,

sosiaalisen valvonnan ja kasvatuksen keinoin. Tapaustutkimuksen kohteena on punaorpojen kasvattajien uusi ammattikunta. Kasvattajien koulutus alkoi heti sisällissodan jälkeen vuonna 1918 Sisälähetysseuran Kasvattajaopistossa. Sen liittäminen Suomen evankelis-luterilaisen valtionkirkon Sisälähetysseuran yhteyteen vuonna 1918 viittasi Saksan malliin. Tämä liitto oli Suomessa ainutkertainen, ja se voidaan nähdä ehtona valtion ja kirkon laitosten tulevalle ideologiselle yhteistyölle kristillis-nationalistisen valkoisen vallan välineenä. Moraali-ideologisesti ja eettisesti tarkastelun huomio kohdistuu voittajapuolen Suomen valkoisiin tavoitteisiin ja kasvatuksellisiin keinoihin niiden saavuttamiseksi sekä moraaliseen retoriikkaan, johon normi ideologisesti verhottiin. Senaatin sosiaalihallituksen

sosiaaliasiain toimituskunta asetti huoltokomitean, joka oli keväällä 1918 tiedustellut kirkon Sisälähetysseuralta sopivaa henkilöä ratkaistamaan sisällissodan jälkeistä punaorpo-ongelmaa. Sisälähetysseura esitti tehtävään Sortavalan Sisälähetysseuran diakonissalaitoksen apulaisjohtajaa Ruusu Heinistä (1876–1962). Tavoitteena oli kasvattajakoulutuksella torjua tuleva yhteiskuntarauhan rikkominen ja kapina sisällissodan jälkeen. Tapaustutkimuksen historiallinen tausta liittyy valkoisen Suomen legitiimillä vallankäytöllä toteutettuun punaorpojen sekä punaleskien järjestäytyneeseen infracivilisointiin ja syrjivän kohtelun poliittiseen ja aatteelliseen normiin. Tämä valtiollisen vallan mekanismi toteutui punaorpojen kasvattajien koulutuksena Sortavalan Sisälähetysseuran Kasvattajaopiston kasvattajakoulutuksessa ja siihen liittyvässä orpolatyyössä samoin kuin myös kuntien sotaorpoloissa, joihin kasvattajat siirtyivät.¹

Uuden ammattikunnan kasvattajien koulutuksen ideologinen normi punaorpojen sosiaalistamiseksi valkoiseen Suomeen ja valkoisen sorron mekanismi

Historiallinen tapaustutkimus muodostuu kasvattajakoulutuksen opetusmateriaalista ja kansallismielisen retoriikan aatehistoriallisen taustan eettisen luonteen tarkastelusta. Tutkimuksen avainhenkilönä ja ideologina on pidetty koulutuksen perustajaa ja johtajataarta Ruusu Heinistä vuosina 1918–1932. Sisäryhmä- ja ulkoryhmäjakoa on sovellettu myös sisällissodan ajan valtionhallinnon toimien tarkasteluun ja havaittu valkoisen julkisvallan nationalistinen hallinnollinen sisäpiiriliitto useiden eri hallinnonalojen kesken: senaatin talousosaston kirkollisasiain toimituskunnan alaisen opetushallinnon sekä puolustus- ja sosiaalihallinnon. Kukin on vaikuttanut samansuuntaisesti kasvattajakoulutukseen, kasvatusohjoihin ja punaorpojen kohteluun.

Suomalaisen nationalismin eettisiä seureauuksia ei juuri ole tutkittu. Tässä tapaustutkimuksessa nationalismin rakenteellisen yli-

vallan ideologisia vaikutuksia punaorpojen kasvatukseen, välineisiin ja punaisten lasten myöhempään kohtaloon on tarkasteltu Ruusu Heinisen nationalistisen normin aatteellisen etiikan kautta. Sen mukaan valtion toimet ovat moraalisesti oikeutettuja ja niiden kyseenalaistaminen uhka valkoiselle Suomelle.

Punaorpojen sulauttamisohjelmaa valkoisen sorron komentoketjussa ei voi näin ollen hahmottaa ilman sen tarkastelua, miten punaorpo-ongelma poliittisena ilmiönä syntyi. Senaatti oli keväällä 1918 määrännyt Kapinan aiheuttamain turvatonten lasten huoltokomitean kiireellisesti ratkaistamaan sotaorpojen huoltajuus- ja elatuskysymyksiä. Komitean työn ensisijainen tavoite oli ratkaista, kuinka laillisesti eriyttää valkoisten ja punaorpojen huolto poliittisin perustein sen mukaan, kenen puolella lapsen isä sisällissodassa taisteli. Laki avustuksista hyväksyttiin tammikuussa 1919 Mannerheimin valtionhoitajakaudella. Lain sisältöä vastustivat punaleskiä ja punaorpoja syrjivänä Miina Sillanpää (1866–1952), O. H. Puron ja R. Itkonen. Anomus lain muutokseksi kuitenkin hylättiin sotilasasiainvaliokunnan esityksestä epäisänmaallisena, koska kyseessä oli kunniavelka valkoisille lapsille. Näin syntyi kaksi juridisesti eriarvoista lapsiryhmää: valkoiset sotaorvot, joita oli noin 3000, ja punaorvot, joiden virallisena lukumääränä on puutteellisten asiakirjatietojen mukaan pidetty noin 20000–25000:tta. Valkoisten sotaorpojen huoltajuus- ja elatuskysymys ratkaistiin kirkon ja valtion tuella leskeneläkkeillä, kun taas punaleskiltä eläke evättiin.²

Toinen komitean työn kiireellinen tehtävä oli ratkaista, kuinka erottaa laillisesti punalesket biologisista perillisistään. Pidettiinhän heitä kykenemättöminä kasvattamaan lapsiaan. Ohjeen mukaan nämä piti välittömästi erottaa turmiollisesta ympäristöstä, jotta uuden kapinan syntyminen estettäisiin. Lapset tuli erottaa myös sisaruksistaan. Koska punaorvot olivat isien kuoleman jälkeen jääneet ilman holhoojaa, heidät tuli saada holhouksen piiriin valitsemalla heille uusi lakimääräinen holhooja, vaikka äiti olisikin elossa. Näyttää siltä, että punaisista tiedettiin hyvin jo ennakolta. Valkoisen vallan poliittista suunnitel-

mallisuutta tukee Katja Heiskan havainto. Sen mukaan pakkohuostaanottoon paikallistasolla vaikutti myös punalesken aviomiehen aikaisempi toiminta, kuten esimerkiksi osallistuminen vuoden 1917 suurlakkoon. Kun ”isä sitten osallistumisen seurauksena 1918 valkoisten toimesta murhattiin, voitiin lapsi pakkohuostaanottaa”. ”Ongelmia ei mainittu nimillä”. Päätöksen toimeenpanosta vastasi holhouslautakunta toteamalla punalesket pääasiassa varattomiksi ja siten holhouksen alaisiksi. Komitea päätyi tekniseen ratkaisuun esittämällä sovellettavaksi köyhäinholitolakiin kuuluvaa vaivaishoidonasetuksen pykälää 31, joka mahdollisti punaorpojen pakkohuostaanoton punaleskiltä ilman lainmuutosta ja samalla myös ideologisin perustein. Tämä teki mahdolliseksi leskien ja punaorpojen saattamisen julkisvallan alaisuuteen, toiminnan poliittisen valvomisen ja äänestysoikeuden epäämisen. Näin nyt huoltajaa vailla olevat pakkohuostaanotetut punaorvat tarvitsivat ideologisesti oikeaoppiset sijaisäidit korvaamaan biologisen äidin.³

Valtion ja kirkon välisten neuvotteluiden tuloksena Ruusu Heininen oli katsottu poliittisesti sitoutuneena valkoisena sopivaksi kouluttamaan sosiaalihallituksen ohjeen mukaan oikeaoppisia sijaisäitejä ”äidin vaatimaan henkiseen tehtävään sisällissodan köyhille punaorvoille” Sortavalan diakonissalaitoksessa. Heininen kuitenkin kieltäytyi ja torjui ajatuksen, että tehtävään käytettäisiin diakonisseja. Vaihtoehtona hän esitti Sortavalan Sisälähetysseuran diakonissalaitoksesta erillään toimivaa Kasvattajaopistoa ja kasvatustalaitosta vastaamaan akuuttiin puna- ja sotaorpohuollon tarpeeseen ja kouluttamaan tehtävään kasvattajien ammattikunnan, joista tulisi myöhemmin johtajattaria kuntien sotaorpoloihin. Heininen korosti päätöksessään, että diakonissakoulutus oli suunniteltu toisiin tarkoituksiin.⁴

Näin diakonia- ja kasvattajatyö eriytyivät ideologisesti toisistaan Heinisen ja kasvattajien valkoisen kasvatuksen moraalinormiin ja Sisälähetysseuran diakonissalaitoksen toisen keskeisen vaikuttajan, vanhemman johtajan ja perustajan Jenny Ivalon (1854–1921) uni-



Jenny Ivalo, muutoksen ja solidaarisuuden voima valkoisessa Suomessa 1918. Kuva kirjasta Jenny Ivalo. Päiväkirjansa valossa. Kirjoittaneet Rosa ja Naemi Ingman.

versalistiseen etiikkaan. Jälkimmäinen oli suhteessa punaisiin ja diakoniatyöhön poliittisesti sitoutumatonta ja Sisälähetysseuran aatteellisista tavoitteista riippumatonta. Sitoutumattomuudesta kertoo Ivalon päiväkirjamerkintöjen mukaan se, että hän puolusti punaisten oikeuksia ja auttoi heitä, koska katsoi, että Sortavalan kristillinen hyväntekeväisyys ei ollut sisällissodan aikaan puolueetonta. Näin silloin, kun ”Ruusu Heininen vapaus- ja kansalaissodan aikoina vastasi laitoksen käytöstä sodan vaatimiin tarkoituksiin ja oli lisäksi valmis ottamaan tehtäväkseen kasvattajaopiston perustamisen keväällä 1918”. Tällöin Sisälähetysseuran ideologisenä tehtävänä oli ryhtyä ”sisällissodan aseellisen voiton jälkeen taistelemaan henkisen voiton puolesta sisällissodasta.” Uhkan katsottiin heti sisällissodan jälkeen muodostuvan luokkavastakohtaisuudesta, työväenliikkeen kansainvälisestä solidaarisuudesta ja kristillisten arvojen kielämisestä.⁵

Aatteellisesti Sisälähetysseuran Kasvattajaopisto syntyi vastaamaan näihin haasteisiin

kristillis-kansallismielisellä koulutuksella. Kirkon ja valtion vallanjoon nationalistisen sisäpiirimekanismin taustalla näkyi saksalaisen aatehistorian voimakas vaikutus. Sen mukaan kristilliset arvot ajoivat myös valkoisen politiikan ja hallinnon asiaa. Tästä syystä on ymmärrettävä kasvattajien yhteiskuntahistoriallinen merkitys tämän sisäpiirivallan ideologiseen suunnitelmaan ja tavoitteisiin. Aatehistoriallisen alkuperän tiedostaminen valkoisen vallan rakenteessa on avainkäsite kasvattajakoulutuksen varsinaisen opetussisällön ideologisten tavoitteiden ymmärtämiseksi Ruusu Heinisen johtajakautena. Tänä kautena kasvattajien nationalistis-kristillisesti oikeaoppinen opetuskirjallisuus toimi opetushallituksen ja kirkon ideologisten tavoitteiden opetuksen ja oppimisen välineenä. Ohjelma täytti myös sosiaalishallituksen asettaman punaorpojen poliittisen integraatiovaatimuksen. Tämä aatteellisuus selittää Kasvattajaopiston valkoisen kansallismielisen ja kristillisen sisälähetysshengen sisäisen liiton aseman osana sisällissodan jälkeistä konservatiivista yhteiskuntaihannetta – myös Ruusu Heiniselle, jolle ”Sisälähetysseuran toiminta yleensä tarkoitti kansan kasvattamista.” Hänelle kristillinen sosiaalityö oli luonteeltaan sisälähetystyötä, johon kasvattajan tehtävä hyvin soveltui.⁶

Nationalistisen sisäpiirivallan saksalaiset aatehistorialliset juuret kasvattajakoulutuksessa ja kristillisen etiikan nationalistinen ulottuvuus Suomessa

Sisälähetysseuran toimintaan Suomessa vaikutti voimakkaasti sen perustamisesta 1905 alkaen Saksan 1700–1800-luvun aatehistoria, mikä näkyi sisälähetystyön isänä pidetyn Johann Hinrich Wichernin (1808–1881) kirkollisten ja poliittisesti konservatiivisten ihanteiden arvostamisessa. Ihanteet olivat selvästi vallankumouksellisuuden vastaisia. Tämä näkyi myös Kasvattajaopiston arvomaailmassa, sillä Sisälähetysseura saneli oppilaitosta koskevat ehdot. Oppilaitoksessa tuli vallita sama kirkollis-uskonnollinen henki, joka oli

tunnusomaista kaikille Sisälähetysseuran laitoksille. Wichernin pääteesejä oli katsoa, että kristillisuus kilpailee juuri kommunistisen vallankumousaateen kanssa. Tästä syystä Wichernin mukaan sisälähetystyön kohteena oli Marxin historiallisen materialismin ohjelman vastustaminen 1800-luvun Saksassa. Vastaavan uhkan valkoiselle kristillisyydelle Suomessa aiheuttivat punaiset ja sosialistit sisällissodan aikana ja sen jälkeen. Wichernin sanoin: ”Demokratian suurin vihollinen on työväenluokan ateismi, kommunismi ja vallankumoukselliset ajatukset.” Samaa aatteellista ihannetta kuvastaa Sortavalan diakonisalaitoksen sisällissodan aikainen vuoden 1918 vuosikatsaus, joka luonnehti diakonissaisaria retorisesti ”patrioottisen isänmaallisen sodan vapaustaistelijoina kapinaa vastaan”. Ihanne vastasi Wichernin ajatusta, jonka mukaan teologia, kasvatus ja valtio muodostavat liiton kristillisyydestä absoluuttisen maallisen vallan välineenä.⁷

Ruusu Heininen viittasi vain harvoin teoreettisiin lähteisiin, mutta uskontososiaalipedagogisia ajatuksia hän sovelsi työssään. Tiedetään, että hän oli kielellisesti lahjakas, opiskeli saksankielisistä alkuperäislähteistä ja kirjoitti matkapäiväkirjoja autenttisesti saksankielisestä materiaalista. Saksalaisissa kristillisissä kasvatuslaitoksissa sovellettuun sosiaalipedagogiseen, isänmaallishenkiseen aatteellisuuteen hän tutustui matkoillaan Saksaan vuosina 1920–1925 ja ystävien kautta jo aikaisemmin vuodesta 1907. Sosiaalipedagogiikan vaikutteiden on tutkimuksessa katsottu välittyneen Heiniselle epäsuorasti ensinnäkin Sisälähetysseuran wichernläisyyden kautta. Leena Karppisen mukaan se yhdessä kirkollisten ajattelijoiden kanssa kehitti kristillistä sosiaalipedagogiikkaa, jonka Heininen implisiittisesti tuns.⁸ Lisäksi hän sai vaikutteita tutustumismatkoilla saksalaisiin kristillisiin kasvatuslaitoksiin ja niiden aatteellisiin ohjelmiin, joita arvosti ja sovelsi työssään myöhemmin. Tätä kosketusta tarkastellaan näiden suojelukasvatuslaitosten toimintaperiaatteiden aatteellisten ihanteiden alkuperän valossa.

Ajallisesti ensimmäinen vaikutte oli (1) Pestalozzi-aate ja ohjelmaan liittyvä norma-

tiivinen äidin ihanne, jota kristillisissä kasvatuslaitoksissa sovellettiin ja jota Pestalozzi Fröbel Haus -laitoksen perustaja Henrietta Schrader-Breyman piti Johann Heinrich Pestalozzin (1746–1827) johtajuutensa. Pestalozzi-aatteen on katsottu liittyvän käytännössä kasvatuspedagogi Adolph Diesterwegin (1790–1866) työhön. Kuten Juha Hämäläinen (1996) on todennut, tämän katsottiin toimineen juuri Pestalozzi-hengessä aatteen kehittämiseksi saksalaisen kasvattaja- ja opettajakoulutuksen Pestalozzi-opetukseen. Sisälähetysseuran Raamattuopiston johtaja, ylitarkastaja J. H. Tunkelo oli suositellut, että Sisälähetysseura rakentaisi Wichernin Rauhes Haus -laitoksen tapaisen suojelukasvatuslaitoksen myös Suomeen. Sen tavoitteena olisi pelastaa harhaan joutuneita poikia uskonnollisen suojelukasvatuksen keinoin. Ruusu Heininen toivoi voivansa edelleen kehittää Suomalaisista orpokotia samaan suuntaan, jossa yhdistyisi myös Pestalozzi-henkisyys.⁹ Kasvattajaopiston kasvattajakoulutuksessa sijaisäiteinä toimivat kasvattajat pelastaisivat näin ateistiset, ei-uskonnolliset, aatteellisesti harhautuneet punaorvot valkoiseen isänmaalliseen arvomaailmaan, jonka jälkeen heitä olisi helpompi valvoa ja näin toteuttaa ehkäisevää lastensuojelua.

Suomessa Sisälähetysseura piti luokkataistelua ja siihen osallistumista sekä punaisten kukistamista luterilaisen kirkon jäsenten velvollisuutena, jonka Jumala luterilaisen normin mukaan siunasi. Ilman Saksan 1700–1800-luvun aatehistorian vaikutteiden kulkeutumista Suomeen olisi vaikea ymmärtää, että saman suunnitelman sisäänrakennettuja osia Sisälähetysseuran ja sen Kasvattajaopiston työhön ovat valkoisen sisäpiirivallan historialliset, aatteellisia tavoitteet sekä vallan välineenä toimineet kasvattajakoulutuksen tavoitteet ja opetusvälineet. Nationalistiseen opetussuunnitelmaan kuuluva opetuskirjallisuus toimi aatteellisen koulutuksen ja opetuksen välineenä, ja sitä tarkastellaan tästä näkökulmasta. Opetuskirjallisuuden voi kirjallisuuden ideologisen sisällön mukaan katsoa jakautuneen neljään aatteelliseen näkökulmaan: 1) kristilliseen 2) nationalistiseen 3) biologistiseen ja 4)

etnosentriseen, jotka kaikki osaltaan ja yhdessä tukivat nationalistista tavoitetta kasvattaa lapset valkoiseen Suomeen mallikelpoisiksi kansalaisiksi. Muun muassa Mikael Soinisen Lyhyen kasvatus- ja opetusopin (1890) näkemyksen mukaan lapsen opetus perustui varsin ehdottomaan, uskontoon samaistuvaan maalliseen auktoriteettiin. Näkemystä tuki P. H. Ritterin Lastemme kasvatus (1913), jossa korostettiin, että vasta kun Jumala asuisi lapsen sydämessä, lapsella olisi riittävä tuki, vaikka omien vanhempien tuki puuttuisi. Teoksen näkemystä täydensi F. W. Foersterin ihanne, joka perustui J. H. Herbartin kasvatusideologiaan. Sen mukaan juuri kristillinen kasvatus pelastaa maailman. Ihanteeseen sisältyi siten etnosentrinen uskonnon perusteella tapahtuva jako oikea- ja vääräoppisiin lapsiin. Ideologiaa tuki Bruno Boxtromin (1908) Kasvatusopillinen sieluoppi, joka korosti kristinuskon ylivertaisuutta ja jonka kasvatusohjelmaan kuului yksilöiden jako fyysisten ja rodullisten ominaisuuksien perittyjen piirteiden mukaan. Tämän biologistisen ja etnosentrisen näkemyksen mukaan lasten ongelmat irrotettiin perittyinä sosiaalisesta taustastaan, kuten punaorpojen kohdalla tehtiin. Myös Alfred Jotunin Kansakoulun maantieteellinen kotiseutuoppi (1912) sisälsi voimakkaan nationalistisen ja etnosentrisen painotuksen. Suomalaiset kuvattiin fyysisesti terveeksi ja voimakkaaksi kansakunnaksi ja kristillisyyks myös suomalaisen sosiaalisen kotiseutuidenteitin edellytykseksi. Sen mukaan vasta kun kaikki ovat kääntyneet kristinuskoon, ymmärrämme, mitä yhteisönä tarvitsemme.¹⁰

Valkoisen nationalismin polarisaatio heteronomiseen ja universalistiseen normiin oikeudenmukaisuudesta sisällissodan kuluessa ja sen jälkeen

Aktuaali-empiirisen tapausselostuksen kohteena on Suomen evankelisluterilaisen kirkon Sisälähetysseuran kahden vaikuttajan ja sisälähetystyön edustajan Ruusu Heinisen nationalistisen sisäryhmämoraalin ja Jenny Ivalon puolueettoman eettisyyden kahtiajako. Läh-

tökohtana tarkastelulle on Kohlbergin moraaliteorian tulkinta ennen sisällissotaa ja sen jälkeen vuonna 1918, Kasvattajaopiston alkutaipaleella. Moraali-ideologinen analyysi on tehty normatiivista auktoriteettinäkökulmaa kuvaavan konventionaalisen vaiheen II A- ja B-tyyppin avulla. A-tyyppi on heteronominen, kun taas B-tyyppi kuvaa universalistista ja itsenäistä näkökulmaa suhteessa normiin oikeudenmukaisuudesta¹¹. Tyyppien historiallinen sisältö saa infrahumanisaatioteorian avulla selityksen yhteiskuntahistoriallisen ja aatehistoriallisen kehityksen näkökulmasta. Kaksi eettisesti erilaista ideologista näkökulmaa punaisiin ja punaorpoihin sisällissodan vuosina – yhtäältä valkoinen kansallismielisyys ja nationalismi, toisaalta poliittinen itsenäisyys ja inhimillisyys – tulevat esiin, kun valkoinen sisäryhmä-ideologia polarisoituu kasvatuksen, diakonian ja vielä laajemmin inhimillisen auttamisen välillä aatehistoriallisesti ja kun Kasvattajaopisto sen seurauksena syntyy vuonna 1918.

Kasvatustyön valkoinen normi suhteessa punaisiin näkyy ideologisesti Sisälähetysseuran kasvattajien valmistuslaitoksessa ja malliorpohuoltoloissa siinä, että tehtävään oli saatava ”äidin paljon vaatimaan asemaan tarvittavia henkilöitä.” Ruusu Heininen kutsui kasvattajia ohjeen mukaan hoitajajädeiksi ja perusteli heidän rooliaan ja siihen liittyvää poliittista normia seuraavasti: ”On oikein tukea äitejä pitämään huolta lapsistaan. Tämä tuki ei kuitenkaan kuulu kaikille äideille, koska osa heistä on kykenemätön kasvattamaan omia lapsiaan.” (Vaihe II 3 A) Lainausta Heinisen tulkinnasta, joka perustuu Helsingin Köyhäinhuolto-opin opetukseen sisältyvään ja aatteellisesti verhottuun pakko- ja huostanottolainsäädännölliseen tulkintaan vuodesta 1918 alkaen. Infrahumanisaatioteorian näkökulmasta tapahtumasarja tuo esiin sen, että ”ulkopuolisen on sisäryhmän jäseneksi päästäkseen tultava nationalistin kaltaiseksi, juuri sellaiseksi kuin tämä itsensä määrittelee”. Tämän essentialistisen määritelmän mukaan punaorvon oli tultava kristityksi saadakseen äidin hoivaa ja punaleskien omaksuttava kristillinen ja poliittisesti korrekti vakau-

mus ollakseen sopiva äidiksi ja kasvattajaksi. Tämä Heiskan käsittein ideologinen puhdistamistyö näkyi osissa maata normin sitkeässä noudattamisessa vielä senkin jälkeen, kun se vuonna 1936 juridisesti kumottiin. Nikkisen mukaan sosiaalikasvattajien työn ensimmäisen vaiheen kasvattajia pidettiin myöhemmin ”uhrautuvana äitihahmona punaorvoille vuosina 1918–1945”. Valkoista puhdasta suomalaisuutta ja vallan rakenteissa sisäryhmää ja sen etua vastassa oli punaisten ulkoryhmä ja poliittinen vihollinen. Tämä madalsi nationalistien kynnystä väheksyä punaleskien ja punaorpojen inhimillisiä tunteita ja kieltää inhimillinen kohtelu, koska juuri heille kansallisuusaate oli myös yksityisen kansalaisen toimintaa jäsentävä moraalikoodi siitä, mikä on oikein.¹²

Toinen normia vahvistava keino oli etnosentrismi, joka tuli esiin valtion ohjeessa. Vuoden 1919 huoltokomitean komiteamietinnön mukaan punaorvot oli varustettu muun muassa ”huonoilla perinnöllisillä ominaisuuksilla”, mikä oikeutti neuvoihin ja erityiseen tukeen, jonka vain vakavan kristillisen elämäntietämyksen omaava vanhempi henkilö voi heille antaa. Perinnöllisyyden normiin voidaan katsoa peittyvän myös eugenistisen piirteen, joka verhoutuu lähes sanatarkasti myös Ruusu Heinisen sanoihin: ”Kodin tarvitsivat ne lapset, jotka oli lähetetty – elämän taisteluun heikkoluonteisina tai heikoin perinnöllisin ominaisuuksin”. (Vaihe II 3A) Sanat verhoavat valtion ja kirkon sisäpiirillisen ideologisen ohjelman sekä Sisälähetysseuran ja Heinisen arvostaman wicherniläisen sisälähetystyön Rauhes Haus -laitoksen aatteellisen esikuvan, joilla vastustettiin kommunismia ja ei-uskonnonollisuutta ja haluttiin pelastaa lapset aatteellisesti suojelukasvatuksen keinoin. Heininen sovelsi julkisvallan ohjetta vastaavaa biologistista näkökulmaa punaorpoihin luokittelemalla nämä sairain, jotka tuli parantaa. Tämä toteutettiin hämärtämällä lasten todellinen sosiaalinen tausta siten, että kasvattajat eivät Heinisen johtajakautena vuoteen 1932 saakka saaneet lainkaan tutustua lasten tietoihin, eikä niistä koskaan puhuttu. Näin pidettiin moraalisesti oikeutettuna ja

sopivana loukkaavaa kohtelua, jossa infrahumanisaatioteorian mukaan sisäryhmä sulkee punaorvot ulkoryhmään.¹³

Historiallista siirtymää konventionaalisen ajattelun sisällä eettisesti oikeudenmukaisempaan suuntaan arvioidaan historiallisen alkuperänsä valossa myös takautuvasti viittaamalla vuoden 1905 suurlakkoa edeltäviin historiallisiin yhteiskunnallisiin ristiriitoihin. Kärjistyessään ne johtivat Suomessa vuonna 1918 kansakunnan jakoon ja Kasvattajaopiston perustamiseen erilleen Diakonissalaitoksesta. Särö valkoisessa moraalissa käy ilmi Ruusu Heinisen normatiivisen nationalismin polarisoituessa Jenny Ivalon (ennen ja jälkeen sisällissodan) poikkeuksellisen itsenäiseen pyrkimykseen inhimillistää ja arvostaa vastapuolta, punaisia. Ivalon näkemys heijastuu hänen sisartensa tallentamista päiväkirjamerkinnöistä: ”Joulukuu 1905. On tullut suosiollinen keisarillinen manifesti, valtiopäivien kokoontuminen – –. Surulla hän kuitenkin kirjoittaa kauheista puolueriidoista ja epäsovusta maassamme.” (Vaihe II 3 B). Tämä kertoo Kohlbergin käänteisyyskriteerin autonomisen tulkinnan mukaan kyvystä vastavuoroiseen roolinottoon siinä, että otetaan huomioon eri poliittisten suuntien näkökulmat samanaikaisesti, jotta kaikki saisivat edustuksen ja kaikkia kuultaisiin. Sama asia tulee esiin myös seuraavassa merkinnässä: ”Vuosi 1909. Hän muisti rukouksissa hartaasti eduskuntavaaleja ja sanoi: ’En ole välinpitämätön isänmaata kohtaan, vaikka en puolueisiin tahdo kuulua’.” (Vaihe II 3 B) ”Vuosi 1910. Isänmaan hätä. Herra auta meitä äkisti – –. Vaikuta, että puolueviha lakkaisi.” (Vaihe II 3 B) Jenny Ivalon mukaan jokainen on oikeutettu oikeudenmukaiseen kohteluun, myös vastapuoli. Näkökulma tulee esiin Kohlbergin universalismikriteerin periaatteessa, jonka mukaan on itsenäinen mahdollisuus arvostella myös valkoista nationalismia ja oman sisäpiirin näkökulmaa. Tämä käy ilmi huolessa kansan jakamisesta: ”Vuosi 1917. Minä en voi muuta kuin rukoilla ja kutoa lapasia – –. Jospa kansamme tämän jälkeen puhdistuisi veljesvihasta, epärehellisyydestä, vääryydestä sekä ylempien että alempien puolelta.” (Vaihe II 3 B)¹⁴

Jenny Ivalo toimi periaatteensa mukaan, joka aatteellisesti kertoo uskalluksesta arvostella isänmaallisuutta ja valkoista sisäryhmänormia aikana, jona isänmaallisuuden normin moraalin kritiikki oli kriminalisoitu: ”Vuosi 1918. Hyvä Jumala: Kauheita on tapahtunut. Veljessota meilläkin. Raakuutta uskomattomuuteen asti. Kuinka on kansamme alentunut.” (Vaihe II 3 B) Tässä universalistinen näkökulma ilmenee valintakriteerien autonomisena periaatteena etsiä vaihtoehtoa kostolle: ”Vuosi 1918. Estä Herra, vallanpitäjiä erehdyksistä, estä julmuuksista, estä kostomielestä. Saata sovinto aikaan – –. Anna ihmisille jostakin päin leipää kun kansamme näkee nälkää. Johda sekin kuinka ja missä olisi parhaiten autettavaa.” Ivalon moraalinen rohkeus näkyy kyvyssä tuntea myötätuntoa ja huolta myös punaisia kohtaan, joita hän yritti auttaa Sortavalan ulkopuolella olleissa punavankileireissä ja vankiloissa. Vastavuoroisen kunnioituksen kriteerein tämä poliittisesti riippumaton tulkinta kertoo periaatteesta ”kohtele muita niin kuin toivoisit itseäsi kohdeltavan”. Se tulee esiin valkoisen oikeuslaitoksen periaatteiden arvosteluna, kun tiedettiin punavankien epäinhimillisestä kohtelusta: ”Vuosi 1918, kesällä 1918. Vangit ovat täälläkin yhä mielessäni. Kävin viime pyhänä kaupungissa ja heidänkin luonaan – –. Olivat kaikki niin murheellisia. Yksi sanoi, että ne, jotka heitä tuomitsevat, ovat enemmän syyllisiä kuin he. Kenties niin onkin muutamien kohdalla. – Herra anna viisautta tuomareille, varjele erehdyksistä. Anna syyttömien päästä vapauteen ja aja heidän asiaansa. Anna toisille enemmän annettavaa heille kuin on minulla ollut.” (Vaihe II 3 B)¹⁵

Jenny Ivalon aatteellinen itsenäisyys kuvastuu punaisen vastapuolen inhimillisessä kohtaamisessa, kyvyssä murtaa puolustusodan moraalialueita ja valkoista normia suomalaisten välillä: ”Vuosi 1918. Toista kuukautta olen ahkerasti käynyt vankiloissa, puhellut heidän kanssaan – – antanut postikortteja ja paperia ja postimerkkejä, puhunut yleisestikin kaikille, vienyt vähän ruokaakin nälkiintyneille. Lienkö voinut mitään vaikuttaa. Jos vielä tänään ja tällä viikolla pääsen käymään vankiloissa



Punaorpolapset 1918, valkoisen vallan ja sorron uhrit. Kuvassa Juhanalan orpokodin lapsia vuonna 1918. Kuva: SKS KRA.

niin auta minua tekemään hedelmällisempää työtä.” (Vaihe II 3 B) Universalistisuus tulee tässä esiin kykynä nähdä maailma myös punaisten silmin, mitä nationalistisesta sisäpiirinäkökulmasta pidettiin vuosina 1918–1919 kansanpetturuutena ja epäisänmaallisuutena: ”Vuosi 1918. Kuinka voisin vielä jotakin tehdä heidän hyväkseen. Yksi sanoi kuulleen, että Sortavalassa olisi lämmintä kristillisyyttä, mutta miksi eivät ole mitään vankien eteen tehneet.” (Vaihe II 3 B) Vastavuoroisen kunnioituksen kriteerein Ivalon ideologinen tulkinta kertoo punaisen vastapuolen tunteiden ja ongelmien herkästä havaitsemisesta ja halusta auttaa vaihtoehtona Sisälähetysseuran valkoiselle kristilliselle sisäpiirimoraalille. Itsenäinen kyky päättää, mikä on moraalisesti oikein ja mikä väärin, näkyy käänteisyyskriteerin autonomisen tulkinnan mukaan Jenny Ivalon kyvyssä punaleskien ja punaorpojen ideologiseen roolinottoon ja samastumiseen heidän hätäänsä: ”Vuosi 1918. Herra älä anna kurituksen hukkaan mennä – se vaikea van-

kien asia – . Auta ihmisiä lohduttamaan vaimoja ja lapsia, kun miehet ammutaan.” (Vaihe II 3 B) Jenny Ivalo oli kykenevä ylittämään aatteellisesti valkoisen arvomaailman rajan ja suhtautumaan myötätunnolla punavankeihin, punaleskiin ja punaorpoihin. Sisaret Rosa ja Naemi Ingman kuvaavat Jenny-sisaren empatiaa punavankeja kohtaan seuraavasti: ”Vuosi 1918. Ainoastaan taivaassa tiedetään miten paljon hän sekä aineellisesti että henkisesti koetti – – auttaa noita onnettomia vankeja. Vähäisistä ruokavaroistaan hän keitti ruokaa ja kantoi nälkään kuoleville. Omin silmin näin, miten vangit syleilivät hänen jalkojaan ja rukoilivat: ’Tuokaa huomennakin vaikka perunankuoria’. Hartaasti kuuntelivat he hänen puheitaankin.”¹⁶

Vastavuoroisen kunnioituksen itsenäisen periaatteen kyky ottaa huomioon toisen asema ja samaistua siihen näkyi Jenny Ivalon pyrkimyksenä etsiä sisällissodan kuluessa sovittelua punaisten ja valkoisten välille ja toivoa hyvää myös ”viholliselle”, koska hän etsii

yhteistä, myös vastapuolta kunnioittavaa näkökulmaa: ”Vuosi 1918. Herra – – johda että tulisi sovintoa eri suuntien välillä ja saataisiin se hallitusmuoto, jonka Sinä tahtoisit antaa ja se hallitus ja eduskunta, joka olisi paras. Varjele meitä idän vaaralta ja lännen vaaralta, että ei tuho meitä kohtaisi. Varjele, että ei syntyisi bolsevistien pesää tänne Venäjältä. Saata sillekin kärsineelle kansalle rauha.” (Vaihe II 3 B) Universalismikriteerin periaate heijastui Ivalon riippumattomuutena arvostella voittajapuolen moraalialia hävinneen ja heikommassa asemassa olevan näkökulmasta sodan jälkeen, koska hän piti voittajien sisäpiirin ”luokkavihollista” ihmisenä, samanlaisena kuin itsekin on. Pyrkimys olla hämärtämättä epäoikeudenmukaisuuteen johtavia syitä tulee esiin hänen kirjoituksessaan vuodelta 1920: ”Vuosi 1920. Tämä luokkaviha on nykyajan suuri onnettomuus. Ja siihen on ollut paljon syytä rikkaisuus.” (Vaihe II 3 B)¹⁷

Päiväkirjamerkinnot vastaavat johdonmukaisesti Jenny Ivalon aatteellista terävyyttä. Hänen universalismiaan ei voi pitää ”sokeana” vaan ideologisesti vahvana näkemyksenä, jonka vastavuoroisen kunnioituksen periaate käy ilmi aidon poliittisen kokonaiskuvan kriittisenä tiedostamisena hänen luonnehtiesseen vuoden 1920 ”voittajien vahvaa oikeistohallitusta heikoksi”, koska se teorian mukaan edustaa vain toista puolta kansasta. Ehkä hän siksi rukoilee myös punaisten ja bolshevikien puolesta, vaikka he edustavat toista, hävinnyttä puolta, mutta joka myös ansaitsi edustuksen. Näihin aikoihin Jenny Ivalon vakava syöpäsairaus oli jo edennyt pitkälle ja sitoi hänet yhä enemmän vuoteeseen: ”Vuosi 1920. Esirukoilijan virkaa olen tahtonut täällä harjoittaa: diakonissojemme, omaisteni puolesta – – onnettomien vankien. Sanomalehtiä lukiessa saan aina uusia rukousaiheita, kun kerrotaan epäkohdista, nälkää näkeivistä – –. Heikon hallituksemmekin puolesta koetan rukoilla jopa punaisten ja bolshevikienkin – –.” (Vaihe II 3 B). Rosa ja Naemi Ingman toteavat, että ”vankien hätä olikin loppuiällä usein hänen sydämellään, sen jälkeen kun hän sen surullisen sodan aikana tuli näkemään heidän kauheita kärsimyksiään, jopa muuta-

mien kuolevan nälkään ja epätoivoon”. ”Vuosi 1920. Jouluaattona jaksoin istua ruokasalis- sa toista tuntia. Se on aikaa lyhentänyt, kun Naimi ja Asko ovat ääneen lukeneet ’Vankien ystävistä’. En oikein jaksa rukoillakaan enää, levitän vaan sydämeni herran eteen.”¹⁸ (Vaihe II 3 B) Jenny Ivalon universalistinen moraalii kertoo mahdollisuudesta vastakkaisen ajattelun ideologiseen roolinottoon kyvyssä nähdä maailmaa myös aatteellisesti toisen silmin koko kansan näkökulmasta.

Ateismi valkoisen moraalin vastavoimana

Sisällissodan valkoisen voittajapuolen liitto ja sisäpiirivallan eettinen jälki suomalaisen historiakuvaan ja ”puhtaan suomalaisuuden” ihanteeseen ei kuitenkaan sisällä ulkoryhmään ajatun punaorvon ääntä. Punaorvon kohtalo Suomessa sisällissodan jälkeen kansallismielisenä aikana oli laillisuuden ja oikeudenmukaisen kohtelun näkökulmasta lasten ihmisyyttä loukkaavaa vielä pitkälle 1930-luvulle ja rikkoi punaorpojen perusoikeutta vanhempiin ja kotiin sekä tasa-arvoiseen kansalaisuuteen ja ihmisyyteen. Essentialismin käsittein infrahumanisointi ja nationalismi ovat saman kolikon kaksi puolta ja täydentävät sekä tarvitsevat toisiaan, mikä selittää sen, että tasa- puolinen suhtautuminen kaikkiin lapsiin olisi ollut lainvastaista ennen suomalaisen oikeusvaltion syntyä.¹⁹ Tässä hengessä punaorvoista tuli valkoisen Suomen vihollisen symboli, jopa niin, että ajojahtimainen suunnitelma punaorpojen vaaran torjumiseksi toteutui, kun he myöhemmin kouluiässä joutuivat kasvattajatoiminnan lisäksi myös valtiokoneiston sisäpiirin valkoisen pedagogiikan syrjimiksi.

Vuosien 1918–1921 kirkollis- ja opetusasiain toimituskunnan normatiivinen kirkkoa ja koulua ideologisesti yhdistävä nationalistinen linja palveli suoraan ja epäsuorasti punaorpojen valvontatehtävää, samaa, jota kuntien orpocodeissa noudatettiin. Tämä kansallismielinen politiikka leimasi ensin valtion, kirkon ja koulun oppivelvollisuuslain vuonna 1921 voimaan astumisen jälkeen punaorpojen

kansakouluaikaa. Myöhemmin sama politiikka leimasi heidän oppikouluaikaansa. Näin tapahtui vuosina 1918–1930, ja linja jatkui aina 1940-luvulle, koska juuri kukaan ei tukenut punaorpoja jatkamaan koulunkäyntiä. Se ilmeni paikallistasolla, kun kuntia valvovalle sosiaaliministeriö vuonna 1923 kiinnitti huomiota siihen, että huostaan otettujen punaorpojen oli huomattu jättäneen käymättä kansakoulua. Lapsia tarvittiin talon töissä. Seurauksia kuvaa se, että muun muassa Tampereen alueelta ylioppilaaksi luki vain yksi punaorpo; Jämsässä heitä oli kaksi. Erityisesti Tampereella tytöt ohjautuivat myyjiksi ja pojat tehtaaseen.²⁰ Suomalaisessa todellisuudessa myös kansakoulunkäyntimahdollisuuden järjestäminen tai sen epääminen saavutti lopulta ulkoryhmään syrjäyttämisen tavoitteen, koska vain harvat lasten lähipiirissä rikkoivat valkoista normia.

Syrjäyttämisen välineeksi kelpasi myös kaltoin kohtelu ja käyttö lapsityövoimana, mitä laajasti tapahtui. Etnosentrismi toimi vahvana kansallisen identiteetin vahvistajana, ja tuen ilmaisua punaorvoille valkoisen julkishallinnon piirissä pidettiin epäisänmaallisena ja epämoraalisena. Sosialidemokraattien Miina Sillanpää tiesi tämän hyvin, kun hänen lakiesityksensä sotaorpojen avustusasiassa huhtikuussa 1919 hylättiin. Esityksessä todettiin muun muassa seuraavaa: ”Kun työläisiä viruu vielä valtiorikoksista vankiloissa suurin joukoin, ollen siten estettyjä huolehtimasta perheensä elatuksesta – on avustus hoidettava siinä muodossa, ettei sillä leimata avunsaajaa kansalaisoikeutensa menettäneeksi. Orpolapsen sijoittamisessa on porvarillisten menettely herättänyt kiusallista huomiota. Lapsia on koetettu sijoittaa pääasiassa puoluenäkökantoja silmällä pitäen. Kun ottaa huomioon miten kiihkeä raivo edelleen on niissä piireissä n.s. punaisia ja heidän jälkeläisiään kohtaan vallalla ymmärtää myöskin, että kasvatusta tulee pääasiassa kohdistamaan sen luokan mustaamiseen, jonka jälkeläisiä nämä lapset ovat. Että tällainen kasvatusta katkeroittaa lapsen koko elämän ajaksi, siitä pitäisi jokaisen olla selvillä.”²¹

Peltosen muistitietoaineiston haastattelumateriaalin mukaan punaorpojen sulaut-

tamispolitiikka tapahtui käytännössä usein häpäisemällä heidän elämänsä ja kotiolojaan – ”Koulun ja opettajien systemaattisella ideologisella painostuksella punaisten lapsia kodista ja vanhemmista.” Kollektiivinen yritys indoktrinoida punaorvot valkoiseen Suomeen Karppisen mukaan ”huollolla, jolla mitattiin lapsen arvoa”, ei kuitenkaan ideologisella tasolla täysin onnistunut heidän aikuistuttuaan. Tarjolla olevien niukkojen tutkimustietojen valossa punaorpojen sopeutuminen yhteiskuntaan on tapahtunut ilman suurempia havaittuja vaikeuksia, ja he ovat sopeutuneet työelämäänsä hyvin. Ainoa punaorpoja myöhemmin keskenään yhdistävä ja muusta väestöstä erottava tekijä on kirkosta eroaminen ja liittyminen siivillirekisteriin. Heiskan mukaan kirkosta ovat eronneet pääasiassa vanhemmat punaorvot. He ovat myös paremmin muistaneet vuoden 1918 tapahtumat ja niiden taustan kuin nuoremmat, mikä voi selittää ilmiötä. Yhteistä punaorpojen aikuiselle sosiaalistumiselle on ollut samantapaisten arvojen omaksuminen kuin muulla väestöllä. Arvoihin kuuluvat ahkeruus, sitkeys, rohkeus, nöyryys; poikkeuksena on ateismi.²²

Tämän tutkimuksen valossa evankelisluterilaisen kirkon ja valtion ohjelma, kasvattajien työn alkuperäinen wicherniläinen aate- ja yhteiskuntahistoriallisen kasvatusta sekä sosiaalistamistavoitteen indoktrinointi ei näin ollen kaikkien punaorpojen kohdalla onnistunut. Kasvattajaopisto ei myöskään pystynyt ”pelastamaan” lähtökohtaisesti uskontoa vaillolevia punaorpoja valkoiseen ”hyveeseen” ja moraaliin eikä sulauttamaan heitä valtaväestön kristillis-nationalistisiin arvoihin. Ateismi on ainoa kasvatuksen alkuperäistä kokonaistavoitetta ajatellen vastakkainen ideologinen arvo ja siten ainoa tunnettu merkki punaorpojen sisäpiiriin riippumattomuudesta ja autonomiasta, mikä kertoo siitä, että kaikki eivät omaksuneet ulkoryhmäidentiteettiä. Osa tutkituista säilytti juuri uskonnollisten arvojen osalta riippumattomuuden valkoisista arvoista ja mahdollisuuden itsenäiseen ajatteluun. Näin he säilyttivät myös henkilökohtaisen koskemattomuuden ihmisarvoaan loukkaavista kokemuksista huolimatta. Inf-

rahumanisaatioteorian mukaan ne, jotka ovat omaksuneet itsenäisen kannan muun muassa uskonnollisiin arvoihin, näkevät yhteiskunnallisen todellisuuden ehjemmin – yhtenä todellisuutena, jota ei teorian mukaan voi jakaa kahteen eri todellisuuteen, sisäryhmään kuuluvien oikeaan ja ulkoryhmään kuuluvien väärään todellisuuteen, kuten ihanne Kasvat-tajaopiston nationalistisessa opetusohjelmassa ja kirjallisuudessa punaorpojen lapsuudessa esitettiin.²³

Vuoden 1918 nationalismi sisälsi ideaalikuvaan puhtaasta suomalaisuudesta esimerkiksi Boxtrömin sieluopin mukaan, johon punaorvot eivät teorian mukaan sisäryhmän näkökulmasta yltäneet osin perimän vuoksi, mutta osin siksi, että heidän vanhempansa eivät uskoneet Jumalaan. Leyensin teorian mukaan infrahumanisoitu ryhmä joutuu lupumaan omista arvoistaan samaistuessaan sisäryhmään ja sen arvoihin, jos ”meidän” ja ”heidän” välillä olevaa tosiasiallisesti ideologista eroa ei käsitellä. Tällöin ideologinen ja poliittinen kuilu ryhmien välillä todellisuudessa syvenee. Jos tämä kielletään tai väitetään muuta, alkuperäinen entnosentrismi jatkuu. Ehjempi yhteiskunnallinen näkökulma avaa teorian mukaan perspektiivin suvaitsevampaan, alkuperäisen ryhmäjaon rajat murta-vaan ja moni-ilmeisempään ja -arvoisempaan kosketukseen myös henkilökohtaisiin elämäkokemuksiin. Vähemmän arvokkaan ulkoryhmän aikaisempi jäsenyys menettää merkitystään. Näin ei kuitenkaan liene kaikkien entisten punaorpojen kohdalla, koska ne, joita ei ole tutkittu, ovat todennäköisesti omaksuneet ulkoryhmäidentiteetin. Yhteisöönsulauttamisohjelma lienee onnistunut ainakin osaksi siksi, että poliittisesti vaiettujen (sisä- ja ulkoryhmäjaon taustalla olevien) ideologisten ristiriitojen kohtaamista vallan rakenteissa ei yhteiskunnassamme ole tapahtunut. Henri Tajfelin mukaan on niin, että jos diskriminaation kohteilta riistetään mahdollisuus puolustautua henkisesti tai sosiaalisesti, he useimmiten vetäytyvät sosiaalisesta elämästä eivätkä myöhemminkään asetu ajamaan omia etujaan. Lopulta he hiljaa sopeutuvat vallitsevaan tasapainoon pyrkien samastumaan yhteisöön.²⁴

Punaorvon myöhemmässä elämässään sopeutumisestaan todellisuudessa maksama hinta on usein pysyvä henkilökohtainen trauma. Monet punaorvot, nyt jo hyvin iäkkäät henkilöt, kantavat edelleen tunnetta, että heitä vihataan, koska heitä lapsena kohdeltiin hyljeksien ja torjuen. He kertovat myös elinikäisestä häpeän tunteesta, joka johtuu siitä, että he ovat niin usein joutuneet salaamaan oman taustansa. Punaorvot eivät voi poistaa tätä yhteisön ulkopuolisuuden leimaa jonka he saivat vanhempiensa vakaumuksen, köyhyyden ja kodin perinnön vuoksi. Korjaavan työn on tapahduttava valkoisessa arvomaailmassa, voittajan historiakuvassa ja isänmaallisuuden käsitteessä. Näin voi tapahtua, jos nationalistinen moraali ja voittajan käsitys toiminnastaan vuosina 1918–1919 muuttuu ideologisesti kriittisemmäksi ja rakenteiltaan sekä vaikutuksiltaan oikeudenmukaisemmaksi, kuten Miina Sillanpään ja Jenny Ivalon takautuvat esimerkit osoittavat. Sosiaalisen identiteetin ja infrahumanisaatioteorian mukaan näin on siksi, että vähemmistöryhmä ei voi koskaan todellisuudessa parantaa sosiaalista ulkoryhmäasemaansa sopeutumalla sisäryhmän arvoihin tai omiin tavoitteisiinsa liittyvien kompromissien kautta. Näin siksi, että yhteiskuntaelämä ei tapahdu sosiaalisessa tyhjiössä, vaan ehtona on niiden olemassa olevien kulttuuristen ja taloudellisten erojen korjaaminen, joista eriarvoisuus johtuu.²⁵ Vaikka ideologinen eriarvoisuus lienee poliittisesti hämärtynyt, valkoinen moraali kuitenkin elää aina siihen asti, kunnes tehdyt vääryydet myönnetään.

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- ²² Heiska 2006, 218, 219 ja 230; Ulla-Maija Peltonen: Punakapinan muistot, Tutkimus työväen muistelukerronnan muotoutumisesta 1918 jälkeen, SKS, Helsinki 1996, 20, 432 ja 433; Karppinen 2006, 102; Kaarninen, 106 ja 107; Matti Kauppi: Vuoden 1918 sotaorpojen huolto ja kasvatus, pro gradu -tutkielma, Helsingin yliopisto 1991; Heiska 2000, 89.
- ²³ Heiska 2000, 89; Karppinen 2006, 138; Leyens – Demoulin – Dovidio, 154.
- ²⁴ Leyens – Demoulin – Dovidio, 156, 168, 256, 257 ja 266; Henri Tajfel: The social psychology of minorities, International Report, Minority Rights Group, London 1978, 14.
- ²⁵ Seppo Rustanius: Haastattelumateriaalia dokumenttifilmistä Punaorvot valkoisessa Suomessa, tuotanto Illume Oy, Yleisradio 1989; Leyens – Demoulin – Dovidio, 157; Tajfel, 11–14.

